

EVANGELICAL NORMAL SERIES,
TEXT-BOOK No. I.

LESSON OUTLINES,

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OF THE
EV. ASSOCIATION

EVANGELICAL NORMAL SERIES

TEXT-BOOK NO. 1,

LESSON OUTLINES,

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INTRODUCTION.

The following resolutions were passed at the late session of General Conference, at Allentown, Pa., Oct., 1883.

Whereas, We learn that a series of normal-class text-books, similar to those known as the Chautauquan course, both in German and English, is already partially prepared; therefore—

Resolved, That we recommend the publication of such a series at the earliest possible date.

Resolved, That we recommend the formation of classes for the regular study of this course, in all our congregations or Sunday-schools, where it is possible, the pastor and Sunday-school superintendent, or any person that they may agree upon, acting as teachers.

Resolved, That any person having completed this course of study shall, after a satisfactory examination, receive a certificate of graduation, signed by his teacher and the German and English editors of our Sunday-school Literature.

THE OBJECT.

The object of this course of instruction is to help the teachers of Evangelical Sunday-schools, by aiding them to a more thorough knowledge of the Bible, and showing them the best methods of imparting that knowledge to others.

THE PLAN.

Let pastors and superintendents call a meeting of the Sunday-school teachers, and all who are interested in Bible study. Take up each lesson separately, go slowly, especially at first, you will gain time by it.

The teacher should deliver a lecture on the Lesson, or, at least, give some explanation of it; then let him ask the questions attached to each lesson, under the head of "Students' self-test," and as many others as he sees proper, and each pupil *write down the answer*. Go slowly, take time. The teacher will gather the papers and take them home, examining them, mark all

Lesson Outlines.

(3)

errors, and the standing of each paper, and return them at the next meeting. The papers should have a standing of at least 70 per cent. to pass.

RULES.

We present a few rules that should be observed in all the classes:

1. The pastor or superintendent, or some one selected by them, shall be the teacher.

2. Appoint a secretary, who shall call the roll at each meeting, and keep a record of the proceedings.

3. Devote ten minutes to opening devotional exercises, five minutes to roll-call and necessary business. A lecture on the lesson by the teacher, thirty minutes, and thirty minutes for examinations and closing.

4. The lessons prepared are only *outlines*, and are not intended to be used separate from personal research.

5. The teacher must prepare himself to fill up the outlines in the recitations.

6. Avoid all controversy.

7. Banish a frivolous spirit.

8. Cultivate sociability and a home-like feeling, by unfeigned love and a free conversational manner.

9. Let each member have a note-book and pencil, and write down all new thoughts and suggestions, for future consideration.

10. Each pupil should write his name and the number of the lesson on his examination paper, before handing it to the teacher.

11. Do not get weary. Do your best to make the meetings profitable, even if they are not always so interesting. Having once commenced the course, do not give it up until you are through.

THE TEACHER'S TEXT-BOOK.

The Bible must always be the Sunday-school teacher's first and chief Book, from which both to *learn* and to *teach*. It is the Book for religious instruction among all classes and ages, and in all places.

The whole course, therefore, of the teacher's study must aim to make him perfectly familiar with this "Book of books." He

must make it his every-day study, engraft it upon the soul of every thought, and let its teachings permeate every purpose and desire of his heart.

READ THE BIBLE.

Read the Bible, searching for references to Christ everywhere.

Read it, as near as possible, in the order of events, according to Chronological outlines. (Follow text-book No. 4, Evangelical Normal Series.)

Read special portions of the Bible analytically, looking into the deeper meanings, as astronomers search into the depths of the skies. New beauties may be found in the most studied chapters.

Read and study the Bible with biographical centres. It will be of great interest to Jewish history with Moses or Samuel as a center; or Christian history with Paul, Peter or John as the living center, grouping the scenes of which they were the most prominent human figures around their personal histories.

Read the Bible through in course at least once every several years.

The time required to read the individual books of the Bible is much less than is usually supposed. Genesis, which is the longest historical book in the Bible, can be read, without haste, in three hours—an amount of time which almost every one frequently gives to a favorite author, at one or two sittings. Luke is the only New Testament book that requires two hours for its reading. Forty-two out of the sixty-six books of the Bible, may be read in less than an hour each. Of course, such books as Proverbs and Psalms, which have no continuous narrative, should not be read so continuously. The whole Bible, read as slowly as ordinary Scripture reading in the pulpit, would require only sixty hours and forty-eight minutes, the working hours of one week, equal to ten minutes a day for one year. We think it would be better to scatter the week's time over the year, getting a comprehensive view of the whole Bible in one twelvemonth, and afterward, of course, reading more slowly and analytically. It would make such a year plan more profitable and pleasant, if a whole Church, or a whole class tried the plan together, agreeing to read the same books at the same

time, and giving ten minutes of each day to this delightful pursuit of truth.

To show that this comprehensive reading of the Scriptures is not impracticable, even for the busiest people, we subjoin a table showing the time required for thoughtful reading of each book of the Bible in hours and minutes:—

TIME REQUIRED FOR READING THE BOOKS OF THE OLD TESTAMENT.

	H.M.		H.M.		H.M.
Genesis.....	3.05	II. Chronicles.....	2.00	Daniel.....	.30
Exodus.....	2.30	Ezra.....	.50	Hosea.....	.25
Leviticus.....	1.50	Nehemiah.....	.55	Joel.....	.10
Numbers.....	1.45	Esther.....	.30	Amos.....	.20
Deuteronomy.....	2.15	Job.....	1.25	Obadiah.....	.05
Joshua.....	1.25	Psalms.....	3.35	Jonah.....	.05
Judges.....	1.20	Proverbs.....	1.10	Micah.....	.15
Ruth.....	.15	Ecclesiastes.....	.27	Nahum.....	.05
I. Samuel.....	1.50	Song of Solomon.....	.15	Habakkuk.....	.07
II. Samuel.....	1.30	Isaiah.....	2.50	Zephaniah.....	.08
I. Kings.....	1.50	Jeremiah.....	3.15	Haggai.....	.05
II. Kings.....	1.05	Lamentations.....	.17	Zechariah.....	.30
I. Chronicles.....	1.40	Ezekiel.....	3.00	Malachi.....	.03

THE BOOKS OF THE NEW TESTAMENT.

Matthew.....	1.55	Ephesians.....	.17	Hebrews.....	.35
Mark.....	1.10	Philippians.....	.12	James.....	.12
Luke.....	2.00	Colossians.....	.15	I. Peter.....	.14
John.....	1.30	I. Thessalonians.....	.10	II. Peter.....	.10
The Acts.....	1.55	II. Thessalonians.....	.06	I. John.....	.13
Romans.....	.45	I. Timothy.....	.13	II. John.....	.02
I. Corinthians.....	.43	II. Timothy.....	.10	III. John.....	.02
II. Corinthians.....	.23	Titus.....	.05	Jude.....	.04
Galatians.....	.17	Philemon.....	.03	Revelation.....	.50

LESSON I.

THE BIBLE.

I. THE NAMES OF THE BIBLE.

1. *Bible*, or *Holy Bible*, from the Greek *biblos*, the original root designating the inner bark of the linden tree, on which the ancients wrote—the name of the material passing over to the thing made.

NOTE.—We have our word “book” in the same way, from the Anglo-Saxon “*boc*,” or “*buch*,” since the Saxons wrote on beechen boards.

2. *The Scriptures*, from the Latin *scribo*, “I write,” referring to the mode of recording its matter (John 5. 39; Rom. 1. 2; 2 Tim. 3. 15).

3. *Oracles*, from Latin *os*, *oris*, “mouth”—the utterances of God’s mouth (Acts 7. 38; Heb. 5. 9; 1 Peter 4. 11; Psalms 138. 4).

4. *Canon*, from Greek, meaning literally a straight line, rule, because the Bible is the rule of faith and life.

5. *Pentateuch*. In the days of Joshua the word of God included only the five books of Moses, and was called “The Book of the Law” (Josh. 1. 8). These books are now called the *Pentateuch*, derived from the Greek words *pente*, five, and *teuchos*, a volume, thus signifying the fivefold volume.

NOTE.—In the time of David this book was called by *ten* different names, applied to it by the Jews; they were: Law, Testimonies, Ways, Precepts, Statutes, Commandments, Ordinances, Judgments, Word, and Name. (See Psalm 119.)

6. *The Law, Prophets and Writings*. In the days of Ezra the writings of the prophets and poets were added to “The Book of the Law,” and, the book thus enlarged, was called “The Law, Prophets and Writings.”

7. In the days of the apostolic Church two more names were added to portions of the Bible, viz.: *The Gospels* and *the Epistles*.

II. THE CONSTRUCTION OF THE BIBLE.

1. *The Old Testament, or Covenant*, so called because the legal element or covenant of *works* is so prominent in it. (See 2 Cor. 3. 14).

It has four divisions:

(1) The Pentateuch, containing the constitution of the Hebrew nation.

(2) The Historical books which record the development of this constitution in the nation's life.

(3) The Poetical books, containing the devotional and philosophical literature of the Hebrews.

(4) The Prophetical books, which foretold the coming of the Messiah.

2. *The New Testament, or Covenant*, so called because the covenant of *grace* is so prominent in it.

It has also four divisions:

(1) The Gospels, recording the life, teachings, atonement and resurrection of Christ, as the foundation of the Christian Church.

(2) The Acts of the Apostles, giving the history of the founding of Christian churches among Jews and Gentiles in the great centers of influence in the Roman empire.

(3) The Epistles, containing the development of the doctrines and ethics taught by Christ personally.

(4) The Revelation, making known the destiny of the Church.

AID TO MEMORY.

To assist the memory, let the teacher put the following outline of the lesson on the blackboard, and each scholar note it down in the memoranda book:

THE BIBLE.

I. *The Teacher's Text-Book.*

1. Bible.
2. Scriptures.
3. Oracles.
4. Canon.

II. *Its Names.*

- | | | |
|---------------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 5. Pentateuch. | { | <ol style="list-style-type: none"> 1. Law. 2. Testimonies. 3. Ways. 4. Precepts. 5. Statutes. 6. Commandments. 7. Ordinances. 8. Judgments. 9. Word. 10. Name. |
| 6. Law, Prophets, and Writings. | { | <ol style="list-style-type: none"> 1. Book of the Law. 2. Prophets. 3. Poets. |
| 7. The Gospel and the Apostles. | { | |

III. *Its Construction.*

- | | | |
|-----------------------|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. The Old Testament. | { | <ol style="list-style-type: none"> 1. Pentateuch—Constitution. 2. Historical—Development. 3. Poetical—Devotional. 4. Prophetical—Messiah. |
| 2. New Testament. | { | <ol style="list-style-type: none"> 1. Gospels—Life of Jesus. 2. Acts—Founding of Churches. 3. Epistles—Development of Doctrine. 4. Revelation—Destiny of Churches. |

STUDENT'S SELF-TEST.

Write out answers to the following, *from memory alone* :

1. The names given to the Bible.
2. Meaning of the word Bible, Scriptures, Oracles, Canon, Pentateuch.
3. How many names were given to the book in the time of David?
4. What were they?
5. What books were added in the days of Ezra?
6. What names were added to portions of the Bible in the days of the apostolic Church?
7. How is the Bible constructed?
8. Why is it called Old Testament?

9. Why called New Testament?
10. How many divisions are there in the Old Testament?
11. What are the distinctive elements of each division?
12. What are the divisions, and their characteristics, in the New Testament?

LESSON II.

BOOKS OF THE BIBLE.

The Old Testament has *thirty-nine* books.

THE HISTORICAL BOOKS ARE SEVENTEEN.

I. *Mosaic History*, five:

Genesis,	|	Leviticus,
Exodus,	|	Numbers,
Deuteronomy.		

1. Genesis is the book of beginning, and contains the seed-plot of human history and Divine dealing.
2. Exodus is the book of redemption and the law given to the redeemed.
3. Leviticus is the book of priests, and contains the laws of offerings and worship.
4. Numbers gives the record of the way of the pilgrims and their discipline.
5. Deuteronomy gives a portrait of the Hebrew leader, and a review of all the way.

II. *The histories*, twelve:

Joshua,	|	2 Samuel,	|	2 Chronicles,
Judges,	|	1 Kings,	|	Ezra,
Ruth,	|	2 Kings,	|	Nehemiah,
1 Samuel,	|	1 Chronicles,	|	Esther.

These histories are outlined as follows:

1. The invasion and conquest of the Promised Land under Joshua.
2. The wars of Israel and their deliverances under fourteen judges.
3. A tale of touching and virtuous simplicity.
4. The era of revived hope under Samuel and Saul.

5. David as king. The consolidated monarchy and rising power.

6. The glory and the weakness of the reign of Solomon.

7. The conflict between the ten tribes and the two, also between kings and prophets.

8. The Gallery of the nation's heroes.

9. The history of Divine favor to the faithful.

10. The great student and restorer of the Law.

11. The illustrious Cup-bearer and the restored city.

12. Divine Providence and God's deliverance to the Jews.

THE POETICAL BOOKS ARE FIVE:

Job,		Proverbs,
Psalms,		Ecclesiastes,
	Song of Solomon.	

1. The ways of Providence and human suffering.

2. The book of praise, prayer and thanksgiving.

3. The book of tried wisdom.

4. The book of confessions, and future retribution.

5. The allegory of Christ and his Church.

THE PROPHETICAL BOOKS ARE SEVENTEEN.

I. *The books of greater prophets* are five:

Isaiah,		Lamentations,
Jeremiah,		Ezekiel,
	Daniel.	

These books are so designated because of their *greater* extent of matter, and are placed in this order because of a connection of historical fact and thought.

1. Israel had become careless, and in her prosperity had fallen asleep. Isaiah had visions of God's holiness, and called the people to awake.

2. Isaiah's warnings were not heeded. The day of captivity is at hand. Jeremiah proclaimed the righteousness of God, and called on the people to give him glory.

3. The dark day has come; the city is desolate; hence the lamentation.

4. The exile is complete. The people are severely punished; their hope is lost. Ezekiel reminds them that God will restore their land to them.

5. Daniel proclaims the day of the Messiah is distant; the people must be faithful; God's promise will be fulfilled.

The *four* great ideas of the Greater Prophets are:

Sanctify thyself, for God is holy.	Isaiah.
Submit in contrition, for He is merciful.	Jeremiah.
Hope in God, for He is mighty.	Ezekiel.
Patiently wait for Him.	Daniel.

II. *The books of minor prophets* are twelve:

Hosea,	Jonah,	Zephaniah,
Joel,	Micah,	Haggai,
Amos,	Nahum,	Zechariah,
Obadiah,	Habakkuk,	Malachi.

These books are so designated because of the smallness of their size, and originally were all one book, or roll. Four of them were before Isaiah, and are more frequently quoted by the writer of the Acts when reference is made to the Jews; they are Joel, Jonah, Amos and Hosea.

1. Hosea prophesied the calling of Jesus out of Egypt, and his resurrection from the dead, and closes with a blessing of plenty to penitent Israel.

2. Joel opens with a description of a famine; hence the contrast. Also tells of the resurrection and judgment, and outpouring of the Holy Spirit.

3. Amos follows because he begins with words of Joel 3. 16 (Amos 1. 2).

4. Obadiah succeeds Amos because it fulfills Amos 9. 12.

5. Jonah comes next, as it fulfills Obad. 1. 1—the destruction of Edom.

6. Micah tells of the place of the Messiah's birth.

7. Nahum is linked with Jonah and Micah by a central thought.

8. Malachi proclaims the forerunner of Christ.

See Ex. 34. 6, 7; Jonah 4. 2; Micah 7. 18; Nahum 1. 3.

This order of thought is largely the contents of these twelve books.

The canon of the Old Testament was completed by Ezra and the Great Synagogue 457 B. C., and was recognized by Christ and his apostles.

There was a succession of prophets for five centuries, beginning in the ninth before Christ.

Ninth century B. C., Joel, Jonah, Amos.

Eighth century B. C., Hosea, Isaiah, Micah, Nahum.

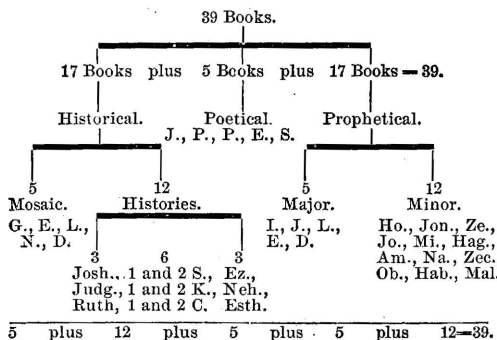
Seventh century B. C., Zephaniah, Jeremiah, Habakkuk, Daniel.

Sixth century B. C., Ezekiel, Obadiah, Haggai, Zechariah.

Fifth century B. C., Malachi.

Let the teacher put the following outline on the blackboard:

OLD TESTAMENT.



STUDENT'S SELF-TEST.

[Answers to be written from memory alone.]

1. What divisions of the Bible have *five* books?
2. What divisions have *twelve* books?
3. Upon what ground are the prophets divided into *greater* and *minor*?
4. Give the character of each of the five books of Mosaic history.
5. Give the names, in regular order, of the seventeen books of history.
6. Give the names of the books of poetry.
7. Give the names of the books of the greater prophets.
8. Give the names of the minor prophets.
9. What centuries were marked by a line of prophets?

- 10 Give their chronological order.
11. When and by whom was the canon of the Old Testament completed?
12. What proof can be given of its genuineness?

LESSON III.

BOOKS OF THE BIBLE.

The New Testament has *twenty-seven* books.

THE HISTORICAL BOOKS ARE FIVE:

Matthew, .	|	Luke,
Mark,	|	John,
Acts.		

1. *The Gospels* record the life, teachings, atonement and exaltation of the Lord Jesus Christ, as the foundation of the Christian Church.

(a) Matthew is the outflow of the Old Testament life into the fulness of Christ.

(b) Mark presents Jesus, the mighty Worker and Healer of the people.

(c) Luke exhibits the fulness and freeness of the first two, as for all people.

These are called the Synoptic Gospels.

(d) John gives the Gospel of the completed Church; the others are of the infant Church.

2. *The Acts of the Apostles* record the founding of Christian churches, among Jews and Gentiles, in the great centers of influence in the Roman empire, "beginning at Jerusalem."

This is sometimes called "The Gospel of the Ascension."

THERE ARE TWENTY-ONE EPISTLES, fourteen of which are Pauline.

Paul's Epistles—fourteen.

These Epistles are arranged in the present order largely on the same ground as that on which the greater Prophets precede, in their order, the minor ones.

The following is the order in which they are written:

First Group : First and Second Thessalonians, A. D. 52 and 53. Paul is on his second missionary journey. The life, death, resurrection, and especially the second coming of Christ are the great facts before the mind of the Church; hence the character of these letters.

Second Group : Galatians, First and Second Corinthians, and Romans, A. D. 57. Paul is on his third missionary journey. Difficulties as to Church order have arisen, and heresies as to Church doctrine are becoming common; hence the two letters to Corinth.

The letter to the Galatians and Romans were called forth from the fact that the Jews, converted to Christianity, had been led to introduce into the Church old ordinances, as a ground of salvation, depriving the Gospel of its simplicity and freedom from ritual.

Third Group : Philemon, Colossians, Ephesians, Philippians, A. D. 62. Paul is a prisoner at Rome for the sake of the Gospel. These epistles indicate the deepening experience and the widening view of the Gospel in Paul the aged.

Fourth Group : Called *Pastoral Epistles*; First and Second Timothy, Titus, and Hebrews (?), A. D. 67. Paul is released from his first imprisonment, and not knowing how soon he may be put to death, he writes these pastoral letters on ministerial duty.

The Epistle to the Hebrews is generally attributed to Paul, but there is some doubt as to its authorship.

The arrangement of the foregoing Epistles are in order as follows:

Romans,
First Corinthians,
Second Corinthians,
Galatians,
Ephesians,
Philippians,
Colossians,

First Thessalonians,
Second Thessalonians,
First Timothy,
Second Timothy,
Titus,
Philemon,
Hebrews.

The General Epistles are seven :

James,
First Peter,
Second Peter,

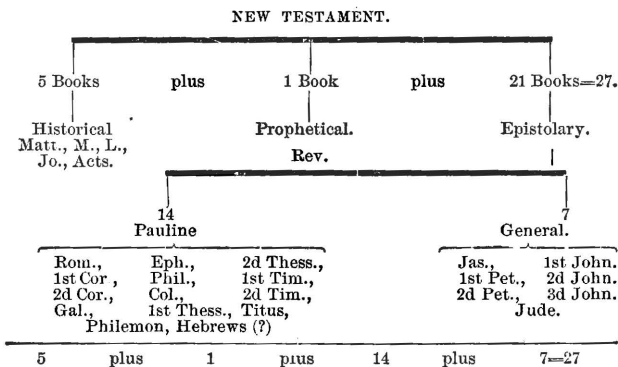
First John,
Second John,
Third John,

Jude.

These were written by the men whose names they bear, for the whole Church, during the period between 60 and 70 A. D.

The only Prophetical book is REVELATION, which makes known the destiny of the Church.

Let the teacher put the following outline on the blackboard:



STUDENT'S SELF-TESTS.

[Answers to be written from memory alone.]

1. How many historical books in the New Testament?
2. Give the characteristics of these historical books.
3. How many Epistles are there?
4. How many are called Pauline?
5. Classify into groups the Epistles of Paul.
6. What was the object in writing the first group?
7. What led him to write the second group?
8. What does the third group indicate?
9. Why is the fourth group called Pastoral Epistles?
10. By whom were the General Epistles written?
11. What is the import of the book of Revelation?
12. Write in regular order the names of the books of the Old and New Testament.

NOTE. — WHY LEARN THE ORDER OF THE BOOKS? A member of a Bible-class boldly expressed the opinion that it would not pay to attempt to get the long list of books of the Bible perfectly. Perhaps many others

may be of the same opinion. But such an opinion is surely a grave mistake.

It is pitiful to see a Sunday-school teacher stumbling among the minor Prophets. He wants to find Amos, but his turning this way and that reminds us of one lost in a great city. In fact, many Christians might be lost in the Bible, if their whereabouts depended upon knowing the place of the individual books.

This can be remedied. There is no memory so poor as not to be able to retain the names, with a fair chance to master them. And the advantage one has, in being able to turn to any book immediately, more than compensates for all the trouble.

1. To know the exact order facilitates the finding of any particular passage.

2. From this it follows that there will be a greater ease in looking up references and making a thorough topical study of the Bible.

3. A knowledge of the Bible as a whole can never be perfectly obtained without a mastery of the order of books. The Scriptures have a plan of structure. Their moral meaning is wrought into a definite frame-work, which is very needful to understand.

4. A ready mastery of the order gives one a sense of being at home in the Word of God. If one lived in a city of sixty-six streets, and had business on each, he would not feel entirely at home in the city and in his business until he knew just where to find each street. How, then, can we feel at home in the Bible so long as there are certain portions of it to which we cannot turn at once?

"But the names are so hard," one says; and that is an advantage when they are once learned. They have a peculiar ruggedness which makes them stick, like an anchor in the bottom of the sea. Each jagged syllable is an anchor-fluke for the memory to take hold of.

LESSON IV.

WRITERS AND LANGUAGE.

In revealing his Word God selected and inspired men to write it.

It did not please him to reveal a full list of the writers, whom he chose to produce his Word.

The truth of any book of the Bible does not depend upon our knowledge of the writer of it. It is the Word of God.

I. WRITERS.

Most of the books were written by the men whose names they bear—for example, Joshua, Jeremiah, Matthew, etc.

About forty persons were employed in writing the different books of the Bible.

The Pentateuch was mostly written by *Moses*.

Joshua was written by *Joshua*.

Judges and Ruth were probably written by *Samuel*.

The writer of First and Second Samuel is unknown. They are supposed to have been written by Samuel, Nathan, and Gad.

The writer of the books of Kings is unknown. Some suppose Jeremiah, and some Ezra and Nathan.

The two books of Chronicles were most probably written by Ezra.

Esther is supposed to have been written by Mordecai; some suppose Ezra is the author.

Ezra and Nehemiah were written by the men whose names they bear.

The author of Job is unknown, supposed to have been either Moses or Job.

The Psalms were written by David, Moses, Heman, Asaph, Sons of Korah, and Solomon.

Proverbs, Ecclesiastes, and Songs of Solomon were written by Solomon.

The Prophets were all written by the men whose names they bear, and The Lamentations were written by Jeremiah.

The Old Testament is completed with about thirty authors.

Matthew, Mark, Luke, and John, are the writers of the Gospels.

The Acts of the Apostles were written by Luke.

The Epistles to Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon were written by Paul.

The writer of the Epistle to the Hebrews is not known, but supposed to have been written by Paul.

The General Epistles were written by the men whose names they bear.

The Revelation or Apocalypse was written by John.

The New Testament is completed by eight writers.

NOTE.—The authorship of this Book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, and in shepherd's tents, in "green pastures," and "beside still waters." Among its authors we find the fisherman, the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges — men of every grade and class. The authorship of this Book is wonderful beyond all other books.—*Hastings*.

II. LANGUAGE.

The Old Testament was chiefly written in the Hebrew language—"The language of Canaan," Isa. 19: 18; the "Jew's language," Isa. 36: 13.

Certain portions of the books of Ezra and Daniel, and one verse in Jeremiah, were written in the Chaldee language. The passages in Chaldee are Ezra from 4: 8 to 6: 18; and 7: 12-26; Daniel from 2: 4 to 7: 28; and Jeremiah, 10: 11.

The New Testament was written in the Greek language, though many scholars think the Gospel of Matthew was written first in Hebrew, and afterward in Greek.

The Greek of the New Testament was not classic, but was written by Jews who spoke Greek, and "whose modes of thought were formed on Hebrew originals." New Testament Greek is called *Hellenistic Greek*.

III. DIVISION INTO CHAPTERS AND VERSES.

I. CHAPTERS.

The Pentateuch was divided by the Jews, at an early period, into fifty-four "sections," which were sub-divided into six-hundred and sixty-nine "orders."

The prophetic books were divided into sections to be read at the close of the synagogue service.

The books of the New Testament were early divided into sections to be read in the Church service.

The modern division of the Old and New Testaments into chapters was made in the year 1250, by Cardinal Hugo-de Sancto Caro, to help him in the preparation of a concordance to the Vulgate Bible.

II. VERSES.

In the ninth century the sections of the Old Testament were divided into verses. First the prose, and then the poetry.

These verses were not numbered. Rabbi Nathan who prepared a Hebrew concordance in the years 1437 to 1445, attached a numeral to every verse.

The Latin Bible of Pagninus, published in 1528, adapted the Rabbi's system of versification in the Old Testament; and this is what we have at present.

The Chapters of the New Testament were early divided into sections represented by Greek letters.

Our present arrangement of verses in the New Testament is the work of Robert Stephens, who, preparing a concordance of the Vulgate, wished some better plan than that adopted. This was in 1551, and soon became accepted by scholars. The number of the verses were placed in the margin.

The first English Testament to adopt Stephen's plan of versification was that of William Whittingham, published in 1557. He modified the plan by breaking up the text into verses, and placing the numerals at the head of the verses instead of in the margin. The first English Bible in which the plan was used, was the Genevan, published in 1560.

STUDENT'S SELF-TEST.

1. How many writers completed the Bible?
2. In what languages was the Bible written?
3. How was the Pentateuch anciently divided by the Jews?
4. How were the prophetic books divided?
5. How were the books of the New Testament divided at first?
6. By whom, and when was the present division of New Testament into chapters made?
7. When was the Old Testament divided into verses?
8. When was the Latin Bible of Pagninus published?
9. What were the early divisions of the chapters of the New Testament?
10. Who numbered the verses as at present?
11. Who broke up the text into verses?
12. What Bible first followed this plan?

LESSON V.

BIBLE CHRONOLOGY AND HISTORY.

The Bible does not give a complete history of the times to which it refers. The historical portions deal with special periods of the divine plans concerning the world. The two great facts of Bible history, unchanged through the ages, are:

1. *Man's fallen state.*
2. *God's purpose of salvation.*

There are two starting points in Bible history:

1. THE CREATION. This is measured from both ends:

(1) *From the creation*, designated by the letters A. M., which mean *Anno Mundi*—the year of the world. By the use of this we reckon time from the creation down to Christ.

(2) *From the birth of Christ*, designated by the letters B. C., which mean Before Christ. By the use of this we reckon time backward—from Christ to Adam.

2. FROM THE BIRTH OF CHRIST FORWARD. This we designate A. D., which means *Anno Domini*—the year of our Lord—and is applied to all time subsequent to his birth.

Biblical chronology does not always harmonize, simply because authors have different systems of reckoning. But all this diversity does not affect the authenticity of the Record, or the genuineness of the writers; no more so than conflicting reports respecting the distance between two well-known cities would make the existence of such cities doubtful.

The different systems of chronology are:

1. *The Bunsen chronology*, which discards the dates given in the Bible, and seeks a system wholly deduced from science; it puts the creation of man at 20,000 B. C.

2. *Hales' chronology*, based upon the first translation of the Hebrew Scriptures, the Septuagint. This is called the "long chronology," and reckons the whole period from man's creation to Christ's birth to be 5,400 years.

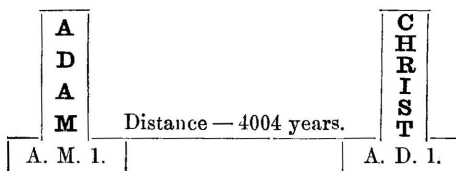
3. *Usher's chronology* ("Archbishop Usher's Investigations"). This is the generally-accepted chronology, and puts the crea-

tion of man at 4004 B. C. It is called "the short chronology," to distinguish it from Hales'.

4. *The Rabbinical chronology.* This puts man's appearance in the world at 3983 B. C., a difference of but twenty-one years from Usher's.

We use Usher's system in these outlines. We will measure, from the two starting points, the distances between the principal events of Bible history.

These two points may be illustrated thus.



So as not to embarrass the student in memorizing, we discard altogether the *backward* date of B. C., and use only the year of the world. The student can thereby memorize more accurately, and, to find the year B. C., he can subtract the year of A. M. from 4004, which will give him the year B. C.

For example: The Deluge was in the year 1656. Deducting this from 4004 will give the occurrence in the year B. C. 2348.

We divide the distance from A. M. 1 to A. D. 1 into *six periods*:

FIRST PERIOD, 1,656 YEARS.

A. M. 1.—*From the Creation to the Deluge, A. M. 1656.*

The first declaration is, "In the beginning God created the heaven and the earth." When that beginning was we know not. We cannot tell how many ages are passed from the formation of the earth until God said, "Let there be light." Neither can we tell the time passed from the first display of *light* until God created man. One thing is certain: God created all things. And the Bible account is the only intelligent account of "the beginning."

To this period belongs: (1) The history of the first parents, Adam and Eve. (2) The institution of the Sabbath. (3) Institution of marriage. (4) Cain, the first murderer. (5) Abel, the first martyr. (6) Seth, the first-born in the line of the promised Messiah. (7) Enoch, who walked with God three hundred years, and then was translated. (8) Noah, the preacher of righteousness, the builder of the Ark, and post-diluvian father of mankind.

This was a period of moral disasters, following apostasy and neglect of the promise of a Saviour.

The promise is forgotten (Gen. 4: 16).

Primitive institutions are neglected (Gen. 4: 19).

Pleading and preaching is despised (Gen. 6: 3).

The time of punishment is at hand.

Study the first seven chapters of Genesis.

SUMMARY OF FIRST PERIOD.

EVENTS.	PERSONS.
Creation.	Adam. Seth.
The Sabbath instituted.	Eve. Enoch.
Marriage instituted.	Cain. Methuselah.
The fall.	Abel. Noah.
The first promise.	
The first murder.	

CHRONOLOGICAL TABLE OF FIRST PERIOD.

A. M.		
1	Creation of the world.....	Gen. 1: 2.
	Fall of man. Promise of a Saviour.....	" 3d chapter.
2	Cain born.....	" 4: 1.
3	Abel born.....	" 4: 2.
129	Abel murdered by Cain.....	" 4: 8.
130	Seth born.....	" 5: 3.
622	Enoch born	" 5: 18, 19.
687	Methuselah born.....	" 5: 21.
930	Adam dies, aged 930 years.....	" 5: 5.
987	Enoch translated , aged 365 years.....	" 5: 24.
1042	Seth dies, aged 912 years.....	" 5: 8.
1056	Noah born	" 5: 28, 29.
1536	Deluge threatened, and Noah commis- sioned to preach repentance during 120 years.....	{ Gen. 6: 3-22. 1 Pet. 3: 20. 2 Pet. 2: 5.
1656	Methuselah dies, aged 969 years.....	Gen. 5: 27.
	Noah enters the Ark , being 600 yrs. old.	" 7: 6, 7.

This table should be put on the blackboard by the teacher.

STUDENT'S SELF-TEST.

1. What are the great facts of Bible history ?
2. What are the starting points of Bible history ?
3. Why does not Biblical chronology always harmonize ?
4. Give the different systems of chronology.
5. What system do we use ?
6. When was the beginning ?
7. What is the first period of Bible history ?
8. What is the length of this period ?
9. What *six* events of this period can you give ?
10. What *eight* persons can you name ?
11. What was the course of the flood ?
12. Write down the chronological table of the first period.

LESSON VI.
BIBLE CHRONOLOGY AND HISTORY.

SECOND PERIOD—FOUR HUNDRED AND TWENTY-SIX YEARS.

A. M. 1656—*From the Deluge to the Call of Abraham,*
A. M. 2082.

To this period belong: (1) The full account of the flood which was sent to destroy the earth because of the wickedness of man. [The German version of Dr. M. Luther designates the deluge the "sündfluth"; literally, the *sin-flood*, or the flood that came because of sin.] (2) The restoration of the earth. (3) God's covenant with Noah. (4) The prophecy of Noah respecting the slavery of Canaan. (5) The re-peopling of the world through Noah's family. (6) The building of the tower of Babel. (7) The confusion of tongues, and the origin of different languages. (8) The dispersion of the descendants of Noah. (9) Nimrod's building of Nineveh.

This period has Noah as its center of light and life.

1. Additions are made to the original promise (Gen. 9: 8):

- (1) Mercy toward men (Gen. 9: 16).
 - (2) Long-suffering to the earth (Gen. 9: 17).
 2. There is legislation on the sacredness of human life (Gen. 9: 5, 6).
 3. The line of promise is settled in Shem (Gen. 9: 26).
- Study from the beginning of the eighth chapter of Genesis to the end of the eleventh.

SUMMARY OF THE SECOND PERIOD.

EVENTS.	PERSONS.
The Flood.	Noah.
The Restoration.	Shem.
The Covenant with Noah.	Ham.
The Prophecy of Noah.	Japheth.
The World Repeopled.	Canaan.
The Building of Babel.	Nimrod.
Confusion of Tongues.	Mizraim.
The Dispersion.	Abraham.
Building of Nineveh.	Lot.

CHRONOLOGICAL TABLE OF THE SECOND PERIOD.

A. M.		
1656	Noah, with his family, safe in the ark...	Gen. 7: 17-24.
	The world destroyed	
1657	Noah leaves the ark after the deluge, and, offering sacrifices, he receives the covenant of safety of which the rainbow was the token	Gen. 8: 18, 20; 9: 8-17.
1770	Babel built	Gen. 11.
1770	The confusion of languages and dispersion of mankind	Gen. 11: 6-9.
1771	Nimrod lays the foundation of the Babylonian or Assyrian monarchy	Gen. 10: 8-11.
1816	Mizraim lays the foundation of the Egyptian monarchy	Gen. 10: 13, 14.
2006	Noah dies , aged 950 years	Gen. 9: 29.
2008	Abraham born	Gen. 11: 26.

This table should be put on the blackboard by the teacher.

STUDENT'S SELF-TESTS.

1. What is the length of the second period of Bible history?
2. What are the *nine* leading events of this period?
3. What is the German rendering of "the deluge"?
4. Who is the light and life of this period?

5. What additions are made to the original promise ?
6. Upon what does the Lord legislate ?
7. In whom is the line of promise settled ?
8. Give the names of *nine* prominent persons living in this period.
9. Write down the chronological table of the second period.
10. When did Noah leave the ark ?
11. When was the foundation of the Assyrian monarchy laid ?
12. When was the foundation of the Egyptian monarchy laid ?

LESSON VII.

BIBLE CHRONOLOGY AND HISTORY.

THIRD PERIOD—FOUR HUNDRED AND THIRTY-ONE YEARS.

A. M. 2082 — From the Call of Abraham to the Exodus,
A. M. 2513.

The history of this period begins with Shem, the father of the Abrahamic line. This is followed (1) by an account of Abraham's birth, family relations, native country, and Divine call. (2) The story of his sojourn in the Land of Promise, and in Egypt. (3) His dealings with Lot. (4) God's covenant with him. (5) The birth of Ishmael. (6) The renewal of the covenant. (7) The institution of circumcision. (8) Abraham's intercession for Sodom. (9) The destruction of "the cities of the plain." (10) The birth of Isaac. (11) The sending away of Hagar and Ishmael. (12) The offering of Isaac. (13) Death and burial of Sarah and Abraham. (14) The history of Isaac and his family. (15) The character of Jacob and Esau. (16) Jacob's career. (17) Jacob's family. (18) The wonderful life of Joseph, with all its thrilling incidents, and resulting at last in leading his father's entire family down to Egypt. (19) We are also made acquainted with Egyptian life, enterprise and government. (20) The different characters of the Pharaohs are also pictured.

The selection of a single family and line of out of Shem is clearly shown in this period.

The promise to Adam was confirmed by sacrifice.

The promise to Noah was assured by the rainbow.

The promise to Abraham was ratified by circumcision and assurance of the land of Canaan.

This period shows how the Divine plan deepens. Three stages are shown:

1. *The descent into Egypt of the twelve patriarchs:*

Reuben, Simeon, Levi;
Judah, Zebulun and Issachar;
Dan, Gad and Asher;
Naphtali, Joseph and Benjamin (Gen. 49).

2. *The bondage in Egypt.*

Organized the Hebrews into a nation.
Their trials deepened their sympathies.
Their remembrance of Abraham, their ancestor, and the promise to their father, united them.
They kept together from a common faith, feeling, hopes and fears.

3. *The central source of their deliverance.*

Parental faith and fidelity in the mother of Moses.
The Divine hand in the selection of a nurse.
Egypt instrumental in training the coming deliverer.
Moses forty years in Egypt.
Moses forty years in Midian.
Moses called to be the deliverer.

Study from the beginning of the eleventh chapter of Genesis to the close of the third of Exodus.

SUMMARY OF THE THIRD PERIOD.

EVENTS.	PERSONS.
Call of Abraham.	Abraham.
Emigration of Abraham.	Sarah.
Covenant with Abraham.	Hagar.
Covenant Renewed.	Lot.
Circumcision Instituted.	Ishmael.
Offering of Isaac.	Isaac.
Sodom Destroyed.	Rebecca.
Joseph Sold into Egypt.	Jacob.
Jacob's Removal to Egypt.	Esau.
The Bondage.	Laban.
Moses Called to Deliver Israel.	Joseph.
	Moses.

CHRONOLOGICAL TABLE OF THE THIRD PERIOD.

<i>A. M.</i>		
2068	Abram called from Chaldean idolatry at 60 years of age	Gen. 11: 31.
2083	Abram's second call to Canaan	Gen. 12: 1-4.
2091	Abram's victory of the kings and rescue of Lot	Gen. 14: 1-24.
2094	Ishmael born, Abram 86 years old	Gen. 16: 15, 16.
2107	God's covenant with Abram, changing his name to Abraham	Gen. 17.
2107	Circumcision Instituted	Gen. 17: 9-17.
2107	Sodom, Gomorrah, Admah and Zeboim destroyed	Gen. 18 and 19.
2108	Isaac born	Gen. 21.
2133	Abraham called to offer Isaac	{ Gen. 22. Heb. 11: 17-19; James 2: 21.
2145	Sarah, Abraham's wife, dies, aged 127 years.....	Gen. 23: 1.
2148	Isaac marries Rebecca	Gen. 24.
2168	Jacob and Esau born.....	Gen. 25: 24.
2183	Abraham dies , aged 175 years.....	Gen. 25: 7, 8.
2245	Jacob goes to his uncle Laban in Syria, and marries Leah and Rachel	Gen. 29.
2258	Joseph born	Gen. 30: 23, 24.
2265	Jacob returns to Canaan	Gen. 31 and 32.
2275	Joseph sold as a slave by his brethren ..	Gen. 37.
2288	Joseph interprets Pharaoh's dream, and made governor	Gen. 41.
2298	Joseph's brethren settle in Egypt	Gen. 43 to 46.
2315	Jacob foretells the advent of the Messiah, and dies, aged 147 years	Gen. 49.
2368	Joseph dies, aged 110 years.....	Gen. 50: 26.
2430	Aaron born	Ex. 6: 20.
2433	Moses born	Ex. 2: 1-10.
2473	Moses flees into Midian	Ex. 2: 11-15.
2513	Moses commissioned by God to deliver Israel	Ex. 3: 2.

STUDENT'S SELF-TEST.

1. What is the length of this period of Bible history?
2. With what does the period begin?
3. State the *eleven* principal events of this period.
4. Name *twelve* prominent persons living during this period.
5. Mention other events of this period.
6. What things can you state concerning the promise?

7. Mention the *three* stages in the deepening of the Divine plan.
8. Give the peculiarities of each stage.
9. Write down the chronological table of this period.
10. When were Sodom and Gomorrah destroyed?
11. When did Abraham die?
12. How old was he?

LESSON VIII.

BIBLE CHRONOLOGY AND HISTORY.

FOURTH PERIOD—FOUR HUNDRED AND EIGHTY-SEVEN YEARS.

A. M. 2513—From the Exodus to the Building of Solomon's Temple.—A. M. 3000.

The history of this period covers (1) the deliverance of Israel from Egyptian bondage. (2) The forty years' journeyings in the wilderness, with all the miraculous leadings of God, through which they had many deliverances and abundant supplies. (3) The receiving of the Ten Commandments on Sinai. (4) The unbelief of Israel, which caused many to die in the wilderness. (5) The institution of the Aaronic priesthood. (6) The building of the Tabernacle. (7) The giving of laws to regulate the social, civil and religious affairs. (8) The wars, victories and possession of the land of Canaan. (9) The passage over Jordan. (10.) The government of Moses—of Joshua—of fifteen Judges—and of the first three kings of Israel—Saul, David and Solomon.

This period shows:

I. JOSHUA AS SUCCESSOR TO MOSES.

His work is entirely on the line of Moses.

Moses' charge to Joshua.

God's commission to Joshua.

The promise to Abraham becomes history in Joshua.

The siege of Jericho and the covenant service at Ebal and

Gerizim are central points in the conquering of the land.—Josh. 8: 38.

Read carefully Josh. 23 and 24.

While Moses and Joshua were alive the truth was preserved in its purity and the law obeyed in its integrity—they faithfully represented the invisible Jehovah; but, after their death, government fell into the hands of the ordinary tribal magistracy, and a time of bitter apostasy was experienced.

There were three causes for this:

1. The revelation of the Divine will was yet incomplete.
2. The sanctions of a spiritual law were not realized.
3. The safeguards of the truth were not strong, and the people could not as yet be trusted to preserve, under such a government, the ordinances and oracles of the Church, hence a period of three hundred years of idolatry and revolution.

II. THE RESTORATION TO THE MOSAIC CENTER IN SAMUEL.

1 Sam. 9: 18–22.

1. A return to the Divine oracles.—1 Sam. 3: 19.
2. Fidelity to the Divine law.
3. Samuel judged all Israel in wisdom and purity.
4. Samuel founded a school of instruction for prophets.

This advance on previous days became the abiding source of love to the revealed Word, deepened the thoughtfulness of the people, nurtured moral power, in opposition to the superstition of the priesthood and the arrogance of the kings.

III. THE CONSOLIDATION OF THE NATION UNDER DAVID, AND HIS LOFTY DEVOTION.

1. The Mosaic ritual and its spiritual significance wonderfully developed and promoted.
2. The Lord's doings in the past extolled and wrought into the history of the nation.
3. The nation united under Judah, as contrasted with Ephraim.
4. Jerusalem selected as the capital.
5. Divine worship organized and magnified, and preparations for the temple.

Study carefully (it will take time) all the books from Exodus to Second Chronicles.

SUMMARY OF THE FOURTH PERIOD.

EVENTS.	PERSONS.
Israel's Bondage.	Moses. Saul.
Israel's Deliverance.	Aaron. David.
The Passover.	Miriam. Nathan.
Forty Years in the Wilderness.	Joshua. Elijah.
The Ten Commandments.	Caleb. Elisha.
The Tabernacle Built.	Eli. Solomon.
Regulation of Worship.	Samuel.
In Possession of Canaan.	
Ruled by Judges.	
Ruled by Kings.	

CHRONOLOGICAL TABLE OF THE FOURTH PERIOD.

<i>A. M.</i>	
2513	Passage of the Red Sea Ex. 14: 15.
2514	The Law delivered on Sinai..... " 19 to 40.
2552	Miriam dies, aged 130 years..... Num. 20: 1.
2552	Aaron dies, aged 123 years..... " 20: 28, 29.
2553	Moses dies, aged 120 years; Joshua made his successor..... Deut. 34.
2553	Israel passes the Jordan, and takes Jericho..... Josh. 1 to 6.
2561	Joshua dies, aged 110 years " 24.
2849	Samuel born..... 1 Sam. 1: 19, 20.
2888	Eli dies; Ark of God taken by the Phil- istines..... " 4.
2909	Saul anointed king of Israel " 10 and 11.
2919	David born.....
2941	David appointed to be king, and slays Goliath { " 16: 13. " 17: 4, 9. " 31.
2949	Saul defeated in battle and kills himself
2956	Ishbosheth, king of Israel, assassinated, and the whole kingdom united under David..... 2 Sam. 4 and 5.
2957	Jerusalem taken by David, and made the royal city " 5.
2969	David's great sin..... " 11.
2970	David brought to repentance..... " 12.
2971	Solomon born " 12: 24.
2981	Absalom's rebellion; he is slain by Joab
2989	David causes Solomon to be proclaimed king, defeating the rebellion of Adoni- jah..... 1 Kings 1.
2990	David dies, aged 70 years " 2.
3000	Solomon's temple finished after seven years' building..... " 6.

STUDENT'S SELF-TEST.

1. What is the length of this period?
2. With what event does it begin?
3. Mention *ten* historical events of this period.
4. Mention *thirteen* prominent persons.
5. In what way does Joshua, as the successor of Moses, work?
6. What was the condition of Israel after Moses and Joshua died?
7. What three causes can you give for this?
8. What was founded by Samuel?
9. What was the result of this advance?
10. What can you say of the consolidation of the nation?
11. Why was Solomon proclaimed king before the death of David?
12. How long was Solomon in building his temple?

LESSON IX.
BIBLE HISTORY AND CHRONOLOGY.

FIFTH PERIOD—FOUR HUNDRED AND SIXTY-SIX YEARS.

A. M. 3000. -- From the building of Solomon's Temple to the deliverance from the Babylonian captivity,
A. M. 3466.

This period gives: 1) The account of Solomon's wisdom and greatness. 2) The grandeur of his palace. 3) His extensive commerce. 4) The visit of the Queen of Sheba. 5) Solomon's idolatry. 6) His writings and death.

7) Solomon's death is followed with a breach in the kingdom; two kings succeed him, and the kingdom is rent in twain by the claims of Rehoboam and Jeroboam; the former ruling over two tribes; Judah and Benjamin forming the kingdom of Judah, called the southern kingdom; and the latter ruling over the ten tribes forming the kingdom of Israel, called the northern kingdom.

8) Then followed many years of strife and warfare. idolatry, and humiliation. Among the kings of this period were the good king Asa; the wicked king Ahab; the good Jehosaphat; the wicked Jehoram; the good Hezekiah; the wicked Manasseh; and the good Josiah, who was only eight years old when he began to reign.

9) This period also embraces the brief career of the great prophet Elijah, with his mighty prayers and faith; his triumph over the prophets of Baal, and his ascension in a chariot of fire.

10) Then follows the remarkable work of Elijah's successor, the wonderful prophet Elisha.

11) There was one invasion after another until it ended in the captivity at Babylon.

I. CAUSES THAT LED TO THE DIVISION OF THE KINGDOM.

1. The transfer of the seat of power from Hebron to Jerusalem.

2. The ancient rivalry between Ephraim and Judah.

3. The oppressive taxes involved in the temple service.

4. The extravagant character of Solomon's reign.

5. The youthful indiscretions of Rehoboam.

The northern kingdom, comprising the ten tribes, had thoroughly apostatized.

II. THE NORTHERN PROPHETS AND THEIR MESSAGE.

1. *Elijah and Elisha*.—These men powerfully rebuked existing idolatry, and challenged attention to the law of the true God.—1. Kings 18: 17-46.

2. *Jonah, A. M. 3164*.—His mission and preaching to Nineveh, and the use Jesus makes of this book of Scripture, in connection with His death and resurrection.—Matth. 12: 40.

3. *Amos, A. M. 3194*.—He warns the people against Gentile nations — proclaims the restoration of the divided tribes under the promised Messiah, and great prosperity under his reign. He is the peasant and non-official prophet.

4. *Hosea, A. M. 3220*. — The fortunes of the now divided kingdom described — their captivity and restoration foretold — his country and people, his God and his service described.

III. THE PROPHETS OF JUDAH, OR THE SOUTHERN KINGDOM, AND THEIR MESSAGE.

1. *Joel*, A. M. 3134. — He exhorts the priests and the people to repentance before God, and obedience to the public service of God, looking especially at that service as established under Moses.

2. *Isaiah*, A. M. 3239. — “*The Evangelical Prophet*,” full of the clearest descriptions of the birth, life, ministry, death, and glory of the Messiah and His kingdom.

3. *Micah*, A. M. 3246. — Names the place of the birth of Jesus the Christ, His eternal goings and generation, His spiritual and universal dominion.

4. *Nahum*, A. M. 3246. — Delineates the destruction of Assyria, and Nineveh, its great city, in punishment for laying Israel waste.

5. *Zephaniah*, A. M. 3376. — Denunciations on Judah for countenancing idolatry. Her captivity foretold as the result of her sin, and return to their own land with prosperity.

6. *Jeremiah*, A. M. 3376. — He mourns over Judah's backslidings. Seeks comfort in the coming kingdom of the Messiah. Intimates His miracles. Proclaims Christ's atonement, and the new covenant of the latter days.

7. *Habakkuk*, A. M. 3384. — Complains of Judah's iniquity. Gives a sublime psalm of praise on God's deliverance of His people. Babylon's punishment for her sin. These seven prophets were in the midst of the fiercest conflict of the encroachments of idolatry, the iniquity of the kings, the baseness of the priesthood, and the moral weakness of the people, which led to the captivity of Judah.

IV. THE PROPHETS OF THE CAPTIVITY.

1. *Daniel*, A. M. 3398. — He tells of the fidelity of a few in the captivity. Great national destinies are revealed. Far-reaching power of Messiah's kingdom is foretold. The kingship of the Messiah, His work and His kingdom dwelt upon.

2. *Ezekiel*, A. M. 3409. — Sublime visions of God in history. Typical and dramatic teachings before the captives. Predicts the Messiah as coming out of the fallen family of David. The

deliverance of the captives under Darius, and led back to their own land under Cyrus.

3. *Obadiah, A. M. 3416.* — Announces the destruction of Edom for her pride, and not helping Jacob in the day of trouble, and as 'representative of the doom of all the enemies of the Church. The five hundred years of terrible conflict between the faithful prophets and the idolatry of the northern nation, is brought to a close by the seventy year's captivity, and the return of the faithful to their land, led by

4. *Haggai, A. M. 3484.* — Haggai exhorts the people to rebuild the ruined temple and restore the waste city. Encourages by the promises of God's presence. Forecasts the fortunes of the Messiah's kingdom.

5. *Zechariah, A. M. 3484.* — Exhortation to deep repentance of past sin. Visions of the throne, the Church and the kingdom. Joshua the High-Priest; Jesus the Top Stone; the candlestick; the flying roll; the future prosperity of the house of David.

6. *Malachi, A. M. 3504.* — The closing of the long line of prophets, by exhortations to obedience of God's law, the near approach of the Messiah and his forerunner, John the Baptist. The great day of the Lord at hand. These are way-marks in the path of God along the centuries of revelation.

For a complete history of these events read carefully the books of Kings, Chronicles, Ezra, Nehemiah, Esther and the Prophets. Read also Solomon's writings; viz.: Proverbs, Ecclesiastes, and the Song of Solomon.

SUMMARY OF THE FIFTH PERIOD.

EVENTS.	PERSONS.
Solomon's Wisdom, and Glory.	Solomon, Rehoboam,
Visit of the Queen of Sheba.	Jeroboam, Asa,
Death of Solomon.	Ahab, Jehoshaphat,
Division of the Kingdom.	Jehoram, Hezekiah,
Strife and Warfare.	Manasseh, Josiah,
The Captivity.	Elijah, Elisha.

CHRONOLOGICAL TABLE OF FIFTH PERIOD.

<i>A. M.</i>	
3000	Solomon in the height of his glory.
3026	Solomon died, aged 55 years.

CHRONOLOGICAL TABLE.—CONTINUED.

A. M.	KINGS OF JUDAH.	Year of Reign.	Length of Reign.	KINGS OF ISRAEL.	Year of Reign.	Length of Reign.
3029	Rehoboam .....	.....	17	Jeroboam.....	.....	22
3046	Abijah.....	.....	3	"	18th	
3049	Asa .....	.....	41	"	20th	
3051	"	2d		Nadab.....	.....	2
3052	"	3d		Baasha .....	.....	24
3074	"	26th		Elah.....	.....	2
3075	"	27th		Zimri.....	.....
3079	"	31st		Omri.....	.....	12
3086	"	38th		Ahab.....	.....	22
3090	Jehoshaphat.....	.....	25	"	4th	
3107	"	17th		Ahaziah .....	.....	2
3108	"	18th		Jehoram.....	.....	12
3112	Jehoram, with his father.....	.....	3	" .....	.....
3115	Jehoram alone.....	.....	5	" .....	.....
3119	Ahaziah .....	.....	1	"	11th	
3120	Athaliah.....	.....	6	Jehu.....	.....	28
3127	Joash.....	.....	40	"	7th	
3149	"	23d		Jehoabaz.....	.....	17
3164	"	37th		Jehoash.....	.....	16
3165	Amaziah.....	.....	29	"	2d	
3180	"	15th		Jeroboam II.....	.....	52
3194	Uzziah.....	.....	52	"	15th	
3220	" .....	.....		(Anarchy 11 years)	.....
3232	"	38th		Zachariah.....	.....	6 m.
3232	"	39th		Shallum.....	.....	1 m.
3232	"	39th		Menahem.....	.....	10
3242	"	50th		Pekahiah.....	.....	2
3244	"	52d		Pekah .....	.....	20
3246	Jotham.....	.....	16	"	2d	
3262	Ahaz.....	.....	16	"	17th	
3274	"	12th		Hoshea.....	.....	9
3278	Hezekiah.....	.....	29	" Israel led	3d	
3283	"	6th		Capt. into Assyria	9th	
3307	Manasseh.....	.....	55			
3361	Amon .....	.....	2			
3363	Josiah .....	.....	31			
3394	Jehoahaz .....	.....	3 m.			
3394	Jehoiakim.....	.....	11			
3405	Jehoiachin.....	.....	3 m.			
3405	Zedekiah.....	.....	11			
3416	Jerusalem destroyed, and Judah led captive into Chaldee.					
3466	Babylon taken by Cyrus.					

STUDENT'S SELF-TEST.

1. What is the length of this period?
2. What can you say of Solomon's greatness?
3. What *five* causes led to the division of the kingdom?
4. What constituted the northern kingdom?
5. What constituted the southern kingdom?
6. Name the prophets of the northern kingdom.
7. Give the prophets of the southern kingdom.
8. Enumerate the prophets of the captivity and the return.
9. What can you say of the captivity?
10. Who was king at the time of the captivity?
11. When was Israel taken captive?
12. By whom?

LESSON X.

SIXTH PERIOD—FIVE HUNDRED AND THIRTY-SEVEN YEARS.

A. M. 3463 — From the Fall of Babylon to Christ, — A. M. 4000.

In this period we have:—(1) The proclamation of Cyrus, allowing the captives to return. (2) Esther made Queen of Persia. (3) The plot of Haman. (4) Building the second temple. (5) Ezra made governor of Jerusalem. (6) Besides Ezra, the "restorer of the Holy Scriptures" and "the second legislator of the Hebrews," we have Zerubbabel, the chief leader; Nehemiah, the great intercessor and manager in the work of restoring the city; Judas Maccabeus, the liberator of Israel; and Herod, the brilliant but base king of the Jews, who lived at the birth of Christ.

Read Ezra, Nehemiah, Esther, and the prophets; also the books of Maccabees, in the Apocrypha.

THE BLANK BETWEEN THE TESTAMENTS.

A period of 397 years is passed over in silence by sacred historians. From Malachi to Matthew there are no words of inspiration recorded.

In A. M. 3547 Ezra and Nehemiah secured the organization of the Great Synagogue, which consisted of 120 members — elders and priests — who interpreted the law and enforced its observance. This body expired in its last survivor, the high-priest Simon the Just, A. M. 3713, after an existence of 166 years.

Synagogues were set up in country towns, as places of worship on the Sabbath and schools of instruction, and for theological discussions during the week. The victories of Alexander the Great belong to this period; also his death and the division of his empire among his four generals. Here we meet with Antiochus the Great; the Maccabean family, and Julius Cæsar.

This was a period of great trial to the Jews, and of intense contests respecting the possession of Palestine, which finally became subject to the Roman government.

Study the history of the Jews during the period between the Old and New Testaments in Text-book No. 2 of the Evangelical Normal Series.

SUMMARY OF SIXTH PERIOD.

EVENTS.	PERSONS.
Fall of Babylon	Cyrus, Haman,
Proclamation of Cyrus.	Ezra Nehemiah,
Esther, the royal Jewess.	Zerubbabel, Darius.
Building second Temple.	Judas, Maccabeus,
Restoring Jerusalem.	Alexander, Cæsar,
The Great Synagogue organized.	Antiochus, Herod.

CHRONOLOGICAL TABLE OF THE SIXTH PERIOD.

A. M.	
3468	Proclamation by Cyrus.
3470	Foundation of Second Temple.
3475	Artaxerxes forbids the work.
3484	Favorable decree of Ahasuerus.
3486	Esther made Queen.
3489	Second Temple finished.
3499	Haman's plot frustrated.
3520	Xerxes, King of Persia.
3540	Artaxerxes Longimanus.
3547	Ezra sent to govern Jerusalem.
3559	Nehemiah sent as governor.
3581	Darius Nothus.

- A. M.
 3669 Alexander the Great invades Persia, and establishes the Macedonian empire.
 3672 Jaddus, High-priest.
 3681 Alexander dies.
 3684 Ptolemæus Lagus surprises Jerusalem.
 3727 Septuagint Version made by order of Ptolemæus Philadelphus.
 3834 Antiochus Epiphanes takes Jerusalem.
 3837 His persecutions.
 3838 Judas Maccabeus, governor.
 3843 Jonathan, governor.
 3852 He becomes high-priest.
 3861 Simon: treaty with the Romans and Lacedemonians.
 3897 Judas (Aristobulus), high-priest and king.
 3916 **Anna the prophetess born.**
 3941 **Jerusalem taken by Pompey**, and Judea made a Roman province.
 3964 Herod made king.
 3976 Augustus Cæsar, emperor of Rome.
 3985 The poet Virgil dies.
 3986 **Herod begins to rebuild the temple.**
 4000 John the Baptist born.
 4000 Christ born, 4 years before the era known as A. D.

STUDENT'S SELF-TEST.

1. What is the length of this period?
2. By whom was Babylon taken?
3. What can you tell of the greatness of Babylon?
4. When was the second temple built?
5. For what was Ezra noted?
6. Give the circumstances of Esther being made queen, and the plot of Haman.
7. What length of time between Malachi and Matthew?
8. What was the Great Synagogue? Tell all that you know about it.
9. For what purpose were synagogues built?
10. What can you say of Alexander the Great?
11. What of Judas Maccabeus?
12. Why does chronology give the birth of Christ at A. D. 4?

LESSON XI.

SEVENTH PERIOD —THIRTY-FOUR YEARS.

*A. M. 4000—From the Birth of Christ to his Ascension—
A. D. 30.*

This period opens with "the fulness of time" in which "God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). This event is associated with a taxation laid upon the world, by the Roman empire. (Luke 2. 1-5; Matt. 1. 18-25, and 2. 1-12.)

I. THE BIRTH AND CHILDHOOD OF JESUS.

The circumstances of His birth are: the humble place; His first visitors and worshipers; His consecration; the attempt of Herod to slay Him; the flight into Egypt; the return to Nazareth; the visit to the feast at Jerusalem.

II. HIS PREPARATION FOR WORK.

While Jesus is growing up into manhood at Nazareth, preparatory to his great work, the political, religious and social condition of the nation is extremely humiliating.

These years of retirement, upon which the Scriptures are silent, were the days of quiet preparation. When He reached the age of thirty years, the time allowed by Jewish law to enter upon the work of teaching, He reached the final stages of preparatory work. He was baptized, the Holy Spirit descended upon Him, and He enters the wilderness to endure and triumph over temptation.

III. HIS PUBLIC MINISTRY AND DEATH.

The first year of His ministry may be called *the year of obscurity*, as it furnishes only a few hints of His future work, through a few incidents connected with it. We see Him gather His first disciples at the sea of Galilee; perform His first miracle at Cana; cleanse the temple, which had become "a den of

thieves," and instruct the inquiring Nicodemus in the nature of the kingdom of God.

The second year is more fruitful, and may be called *the year of public favor*. The scene of this year's work is Galilee. His home is at Capernaum. The means He employs in His work are miracles and preaching, training and sending forth the disciples.

The third and last year of His ministry may be called *the year of opposition*. In spite of the fact that "He went about doing good," and drawing great multitudes after Him, who were eager for the benefits, which He alone could bestow, yet the sentiment of the leaders of the people was against Him. The influential class opposed Him; the Pharisees; the Saducees; and many of the common people; even some of his disciples "went back and walked no more with Him." (John 6: 66).

During this year Jesus traveled to remote points with his disciples, into the coasts of Tyre and Sidon; up to the region of Mt. Hermon, where most probably the transfiguration took place; into Perea, from city to city, and finally to Jerusalem, where he awaited the sufferings and death which he had predicted of himself.

At last the end is reached. He is utterly rejected by His own nation—the Jews, and even His disciples "forsook Him and fled;" He is taken by wicked hands and crucified. After this He gave proof of His resurrection, then was seen ascending up to heaven, a cloud receiving Him out of sight whilst the witnesses were looking after Him.

Study well the Gospels, and the events in Christian History, and contemporary events in Text-book No. 4, Evangelical Normal Series.

SUMMARY OF SEVENTH PERIOD.

EVENTS.	PERSONS.
Birth of Christ,	Herod,
Flight into Egypt,	John the Baptist,
Baptism of Jesus.	Joseph,
Temptation in Wilderness,	Mary,
His public ministry,	The twelve Apostles,
His death.	Pilate,

CHRONOLOGICAL TABLE OF SEVENTH PERIOD.

<i>A. D.</i>	Nativity of Christ, 4 years before A. D. 1.	Luke 2. 1-16.
8	Jesus visits Jerusalem.....	" 2. 41-52.
14	Augustus Cæsar followed by Tiberius. ...	-----
22	Pilate sent from Rome as governor of Judea.....	Luke 3. 1.
25	John the Baptist begins his ministry.....	Matt. 3. 1.
26	Jesus baptized by John.....	" "
29	Jesus crucified, and rose from the dead.	" 27, 28.

STUDENT'S SELF-TEST.

1. In what year was Christ born?
2. What can you say of the circumstances of His birth?
3. At what age did He begin His public ministry?
4. What would you call the first year of His ministry?
5. Where did He spend His second year?
6. How was His work received during this year?
7. What way the last year of His ministry He called?
8. Who opposed Him? Why?
9. What means did He use in His work?
10. Give six of His miracles, performed this year.
11. How often after His resurrection did He appear to the disciples?
12. How long was it after the resurrection until He ascended to heaven?

LESSON XII.

EIGHTH PERIOD—SEVENTY YEARS.

A. D. 30—From the Ascension to the Death of St. John—
A. D. 100.

The first event of this period was the Pentecost; then the growth and persecution of the Church; the conversion and career of Paul, resulting in extensive missionary operations and victories for Christ in all parts of the known world; writing of the Gospels and Epistles, and the visions of St. John on the island of Patmos.

With the close of this period we come to the end of the inspired Scriptures.

Study well the Acts of the Apostles; the Introduction to the Epistles; and Missionary Tours of Paul, in Text Book No. 2, Evangelical Normal Series; and, Events in Christian History, with Contemporary Events, in Text Book No. 4, Evangelical Normal Series.

SUMMARY OF EIGHTH PERIOD.

PERSONS.		EVENTS.
Paul,	Peter,	Pentecost.
John,	Barnabas,	Paul's Missionary tours.
Luke,	Mark,	James beheaded.
	James,	Paul sent to Rome.
	Jude,	Jerusalem taken by the Ro-
	Timothy,	mans.
	Stephen,	John banished.
Ananias and Sapphira.		Death of John.

CHRONOLOGICAL TABLE OF THE EIGHTH PERIOD.

A. D.		
34	Ananias and Sapphira struck dead ..	Acts 5.
35	Stephen stoned, and the Church persecuted	" 6 and 7.
36	Saul converted	" 9.
38	Conversion of the Gentiles	" 10.
42	Herod Agrippa made king of Judea....	
44	James beheaded. Peter liberated by an angel	Acts 12: 1-19.
54	Claudius Cæsar followed by Nero	
63	Paul sent a prisoner to Rome	Acts 26: 28.
65	The Jewish war begins	
66	Paul suffered Martyrdom at Rome..	2 Tim. 4: 6, 7.
67	The Roman general raises the siege of Jerusalem, by which an opportunity is afforded for the Christians to retire to Pella beyond Jordan, as admonished by Christ	Matt. 24: 16-20.
70	Jerusalem besieged and taken by Titus, according to the prediction of Christ. 1,100,000 Jews perished by famine, sword, fire and crucifixion; besides 97,000 sold as slaves, and vast multitudes perished in other parts of Judea	Luke 19: 41-44.

CHRONOLOGICAL TABLE.—CONTINUED.

A. D.		
71	Jerusalem and its Temple razed to their foundations.....	Matt. 24: 2.
79	Vespasian dies, and is succeeded by Titus.....	
95	John banished to the isle of Patmos, by Domitian.....	Rev. 1: 9.
96	John writes the Revelation.....	
97	John liberated from exile.....	
100	John, the last surviving Apostle, dies, aged 100 years.....	

STUDENT'S SELF-TEST.

1. What is the length of this period?
2. Name *twelve* persons connected with this period.
3. Name *seven* events of this period.
4. When and where did Paul suffer martyrdom?
5. When was James beheaded?
6. Give the circumstances of the escape of Christians from Jerusalem A. D. 67.
7. Who succeeded Vespasian?
8. Who was Titus?
9. When did Titus besiege Jerusalem?
10. How many Jews perished at the destruction of Jerusalem?
11. When was John banished to Patmos?
12. At what age did John die?

LESSON XIII.

BIBLICAL GEOGRAPHY

FIRST PERIOD.

From the Creation till the Deluge.

During this period the home of mankind was in the valley of the Euphrates. This valley included the countries of Armenia, Assyria, Media, Mesopotamia, Chaldea, and Persia.

The country was very fertile, being watered by the river Tigris, and by the Euphrates.

On the north were the Black and Caspian seas. On the south the Persian Gulf.

In Armenia were the mountains of Ararat.

SUMMARY

I. COUNTRIES.

Armenia,
Assyria,
Chaldea,
Media,
Mesopotamia,
Persia.

Euphrates,
Habbar,
Kur and Tigris.

III. SEAS.

Black Sea,
Caspian Sea,
Persian Gulf.

II. RIVERS.

Adiaba, or little Zab,
Aras,
Diaba, or great Zab,

IV. MOUNTAINS.

Ararat,
Kurdish.

Study well the descriptions in Biblical Geography (Text Book No. 3).

STUDENT'S SELF-TEST.

1. Give the boundaries of the valley of the Euphrates.
2. Of what countries does this valley consist?
3. What rivers rise in Armenia? Describe them.
4. What other river travers this land?
5. What mountains are in the northern part of Persia?
6. What rivers are in Persia?
7. What can you say about Modern Persia?
8. Give the boundaries of Media.
9. From what does Mesopotamia derive its name?
10. By what other names was it known?
11. Describe the mountains of Ararat.
12. What can you remember of the seas of this period?



LESSON XIV.

BIBLICAL GEOGRAPHY.

SECOND PERIOD.

From the Deluge till the Call of Abraham.

From the time that Noah came from the Ark until the dispersion at Babel, about one hundred years, mankind dwelt in the plains of Shinar.

After the dispersion the descendants of Noah were scattered to various parts of Europe, Asia and Africa.

Shem, is left to remain in Asia.

Ham, is sent to Africa.

Japheth, is given Europe.

The land of Palestine is inhabited by the Sons of Canaan. This land was afterward given to Abraham, by the Lord. Abraham left Mesopotamia, crossed the Desert of Arabia, and the river Jordan; stopped at Shechem, at Bethel, and Ai; made a visit down into Egypt, and finally settled at Hebron.

SUMMARY

I. COUNTRIES.		III. RIVERS.
Arabia,	Chaldea,	Jordan.
Babylonia,	Mesopotamia,	
	Shinar.	
II. TOWNS AND CITIES.		IV. SEAS.
Ai,	Hebron,	Dead Sea.
Bethel,	Shechem.	Sea of Tiberias.

Do not fail to study the Descendants of Noah. Give special attention to the detailed geographical description, in Text Book No. 3, Evangelical Normal Series.

STUDENT'S SELF-TEST.

1. Describe the plains of Shinar.
2. Can you tell in what countries the sons of Shem dwelt?
3. Can you locate the Sons of Ham?

4. Give the division of Europe among the sons of Japheth.
5. Give the position of the sons of Canaan in the land of Palestine.
6. Describe Arabia.
7. What can you say of Babylonia?
8. For what was Bethel especially noted?
9. What can be said of Hebron and Machpelah?
10. Give a description of Shechem.
11. Can you give the source of the Jordan?
12. Describe the Jordan valley.

LESSON XV.

BIBLICAL GEOGRAPHY.

THE THIRD PERIOD.

From the Call of Abraham to the Exodus.

Abraham lived at Hebron, where his sons and grandsons were born. At Mt. Moriah, where Jerusalem was afterward built, he took Isaac as an offering to the Lord. Here he lived when he plead for Sodom and Gomorrah, which were destroyed for want of enough righteous persons to save them. Here, too, his wife Sarah was buried in the cave of Machpelah.

Isaac sent to Mesopotamia for his wife Rebecca, who was brought to this place. Jacob fled to Padan-Aram, or Mesopotamia, from the wrath of Esau. On the way he stopped at Bethel, where he had a wonderful dream. After a number of years he returned to Canaan by way of Gilead; and at Peniel, near the brook Jabbok, he wrestled with the angel of the Lord. After crossing the Jordan he went to Shechem, Bethel and Bethlehem where his beloved wife Rachel died. Afterward he settled in Hebron; while there his son Joseph was sold into Egypt. He went down to his son in Egypt, and after his death his body was returned to the cave of Machpelah for burial.

After the death of Joseph in Egypt the Hebrews became bondmen, and dwelt in Goshen. Then in the course of time, Moses was born, hidden by the River Nile, found by Pharaoh's daughter and taken into the royal palace, probably at Memphis or Zoan. He afterward left Egypt for the desert of Midian or Sinai, where God appeared to him in the burning bush

SUMMARY

I. COUNTRIES.		III. RIVERS.
Egypt,	Midian,	Jabbok,
Goshen,	Mesopotamia.	Jordan,
		Nile.
II. CITIES AND TOWNS.		IV. MOUNTAINS.
Bethlehem,	Memphis,	Gilead,
Bethel,	Peniel,	Moriah.
Gomorrhah,	Shechem,	
Hebron,	Sodom,	
Mamre,	Zoan.	

STUDENT'S SELF-TEST.

1. Give a description of Mount Moriah.
2. What can you say about the locations of Sodom and Gomorrhah?
3. Where was Machpelah, and how did Abraham come into possession of it?
4. Locate Bethel and Peniel. For what were they noted?
5. What can you say about Gilead?
6. Give a description of the Nile.
7. What can you say of the bondage of the Israelites?
8. Describe Egypt.
9. What do you know about Goshen?
10. What can you say about Memphis?
11. Describe the desert of Midian.
12. To what division of the earth does Egypt belong?



LESSON XVI.

BIBLICAL GEOGRAPHY.

FOURTH PERIOD.

From the Exodus to the Building of Solomon's Temple.

After forty years Moses returned from Midian to Egypt, and led the children of Israel over the Red Sea, down the desert and by Marah, Elim, the Wilderness of Sin and Rephidim to Sinai. From this they journeyed northward, after about one year, by the way of Taberah, Kibrath, Hattaanah, and Hazerath to Kadesh-Barnea. From here they wandered for about thirty-eight years, and returned to Kadesh. Thence they went by Mt. Hor, where Aaron died, to "compass the land of Edom." They went north from the gulf of Akabah and came to Moab. Here Moses went up Mt. Nebo, or Pisgah, and died.

Joshua became the leader of the people and brought them over the river Jordan. They took possession of the land, captured its principal cities; viz.: Jericho, Ai, Hebron, etc. They assembled in the valley between Mt. Ebal and Mt. Gerizim. The ark was set up at Shiloh. The land was divided among the tribes. The six cities of refuge were appointed: viz.: Kadesh, Shechem, Hebron, Bezer, Ramath-Gilead, and Golan.

At Shechem Joshua bade farewell to the people, and gave them his parting counsel. After the death of Joshua the judges ruled the land. The enemies were not all subdued, and caused much distress to Israel. During the time of Deborah a great battle was fought on the plains of Esdraelon, near the mounts of Tabor, Carmel, Gilboa, and Little Hermon. Through this plain runs the river Kishon.

SUMMARY.

I. COUNTRIES.

Edom, Egypt,
Elim, Esdraelon,
Marah, Midian,

Moab, Philistia,
Rephidim,
The Wilderness of Sin.

II. CITIES AND TOWNS.

Shechem,
Kadesh-Barnea,
Refuge, cities of.

III. WATERS.

Gulf of Akabah,
Kishon River,
The Red Sea.

IV. MOUNTAINS.

Carmel,
Ebal,
Gerizim,
Hermon,
Hor,
Horeb,
Nebo,
Sinai.

STUDENT'S SELF-TEST.

1. Describe the Red Sea.
2. Why is it called *Red* sea?
3. Locate the following places: Marah, Elim, the Wilderness of Sin, and Rephidim.
4. Describe Mount Sinai.
5. Locate the following places: Taberah, Kibrath, Hattaanah, Hazerath, and Kadesh-Barnea.
6. Describe Mt. Hor.
7. Locate the land of Edom. Why is it called *Edom*?
8. Can you describe the place of Moses' death?
9. Draw an outline map of the journey from Egypt to Canaan.
10. Give a description of Jericho, and Ai.
11. Name and locate the cities of Refuge.
12. Describe the plains of Esdrælon.

LESSON XVII.

BIBLICAL GEOGRAPHY.

FIFTH PERIOD.

From the Building of Solomon's Temple till the Return from Captivity.

After building the temple Solomon had a long and successful reign. The borders of his kingdom reached to the Euphrates on the east, to Egypt on the south-west, and into Arabia Petræa on the south. His vessels sailed from the ports of Elath and

Ezion-Geber, on the eastern arm of the Red sea, and from Joppa on the Mediterranean. They sailed as far as Tarshish.

Jerusalem, sitting on its five hills — Moriah, Ophel, Akra, Zion, and Bezetha, was a magnificent city, "the joy of the whole earth." On the east was the Mount of Olives, southward were Bethlehem and Hebron, northward the cities of Gibeon, Bethel, Shiloh, Shechem, and beyond were Damascus and Tadmor of the desert.

After Solomon's death the kingdom was divided and began to decline. At last, because of the wickedness of the people, God permitted their enemies to triumph. Israel was led captive to Assyria, and the Jews to Chaldea. In the history of the captivities, and the return, we become familiar with the names of Media and Persia, and with the cities of Babylon, Nineveh, and Shushan, and again meet by the Euphrates river.

SUMMARY.

I. COUNTRIES.

Arabia Petraea,
Assyria,
Chaldea,
Media,
Persia.

II. CITIES AND TOWNS.

Babylon,	Joppa,
Bethel,	Nineveh,
Bethlehem,	Shechem,
Damascus,	Shiloh,
Elath,	Shushan,

Ezion-Geber, Tarshish,
Gibeon, Tadmor,
Hebron.

III. WATERS.

Euphrates River,
Mediterranean Sea,
"Rivers of Babylon."

IV. MOUNTAINS.

Akra,	Olives,
Bezetha,	Ophel,
Moriah,	Zion.

STUDENT'S SELF-TEST.

1. Give the boundaries of Solomon's kingdom.
2. Describe the ports from which his vessels sailed.
3. Give all the facts that you can concerning Tarshish.
4. Upon how many hills was Jerusalem built, and what were they called?
5. Name and describe the cities north of Jerusalem.
6. Name the cities of the desert.
7. What can you say of Damascus?

8. To what place were the ten tribes carried captive?
9. Who led Judah into captivity?
10. Give a description of Nineveh.
11. Describe Babylon.
12. What is meant by "the Rivers of Babylon"?

LESSON XVIII.

BIBLICAL GEOGRAPHY.

SIXTH PERIOD.

From the Fall of Babylon to the Birth of Christ.

Cyrus allowed the Jews to return from Babylonia to Canaan. Many of them did return; and many of them went to Asia Minor and Persia. Esther, a Jewish maiden, is made the wife of Artaxerxes (Ahasuerus), and thus became the Queen of Persia. Nehemiah is commissioned by Artaxerxes to rebuild the walls of Jerusalem.

THE INTER-BIBLICAL PERIOD.

Artaxerxes Longimanus, king of Persia, who had commissioned Nehemiah to rebuild the walls of Jerusalem, being dead, was succeeded, after the short reigns of Xerxes II. and Sogdianus, by his son Darius Nothus; he was succeeded on the Persian throne by Artaxerxes Mnemon (A. M. 3599), Ochus succeeded him, and in the eighth year of his reign subdued the greater part of Phœnicia, which, with Asia Minor and Syria, had revolted on his accession to the throne. He marched into Judea and took Jericho, and carried away a number of captives, part of whom he sent into Egypt and settled the rest in Hyrcania, along the shores of the Caspian Sea.

About this time (A. M. 3668), Philip, king of Macedon, having been killed by Pausanias, his son, Alexander the Great, succeeded to his throne. He was appointed general of the Grecian forces and marched against the Persians. With an

army of 30,000 footmen and 5,000 cavalry he crossed the Hellespont and passed into Asia (A. M. 3670). He put to flight the immense armies of Darius, at the river Granicus, and made himself master of all Asia Minor. In the narrow passes of Cilicia, near Issus, he utterly defeated the Persians, and then conquered all Syria and Phœnicia.

Alexander now marched into Judea to punish the Jews for granting supplies to the Tyrians during the siege of Tyre. Whilst he was rapidly advancing toward Jerusalem, the high-priest, Jaddua, put on his pontifical robes, and at the head of all the priests, and a great number of people dressed in white, opened the gates of the city and marched to an eminence called Sopha. This scene so affected Alexander that he saluted the high-priest with religious veneration. He then entered Jerusalem and offered up sacrifices to God in the temple, where the high-priest, having shown him the prophecies of Daniel which predicted the overthrow of the Persian empire by a Grecian king. He went thence with great assurance, not doubting but he was the person meant in the prophecies. He left the Jews in the free exercise of their religion and law, and gave them freedom from tribute every seven years (the year in which they neither sowed nor reaped).

He went to Egypt and soon conquered it and built Alexandria. The following year he marched against Darius once more, and having put his army of one million and one hundred thousand men to flight, he completely subverted the Persian empire, and rapidly extended his conquests from the Euphrates to the Indus, and from the Caspian Sea to the Southern Ocean.

Alexander died at Babylon in the year A. M. 3681 from excessive drinking at the age of 32 years. After his death Judea became subject to one of his successors, forming part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, carried many thousands of the Jews into that country, and settled them there.

After the Jewish nation had been tributary to Egypt for about one hundred years, it became subject to Syria. The land of Palestine was then divided into five provinces: three on the west side of the river Jordan, namely, Galilee, Samaria,

and Judea, two on the eastern side, namely, Trachonitis, and Perea.

Finally Antiochus Epiphanes, king of Syria, came and plundered Jerusalem, and for three years they were deprived of civil and religious liberty; their temple even was dedicated to Jupiter Olympius. At length, through the Maccabees, Judea became a free State; however, only for a short time. Pompey marched the Roman army into Judea, besieged and took Jerusalem, and made Judea tributary to the Roman empire. This is where we find it at the time of the birth of Christ.

SUMMARY.

I. COUNTRIES.		II. CITIES AND TOWNS.
Asia Minor,	Hyrkania,	Alexandria, Rome,
Babylonia	Judea,	Jericho, Tyre.
Canaan,	Palestine,	Jerusalem,
Cilicia,	Persia,	
Egypt,	Perea,	III. WATERS.
Galilee,	Phœnicia.	Caspian Sea, Hellespont,
Greece,		Euphrates, Indus,
		Granicus, Southern Ocean.

STUDENT'S SELF-TEST.

1. What countries did the Jews settle after the captivity?
2. What can you say of the rebuilding of the walls of Jerusalem?
3. Describe Phœnicia.
4. How were Egypt and Hyrcania settled by the Jews?
5. What is the Hellespont?
6. Describe the river Granicus.
7. Give an account of the victories of Alexander the Great.
8. How was Jerusalem saved from destruction?
9. Describe the city of Alexandria in Egypt.
10. How was Palestine divided when made tributary to Egypt?
11. How and when did Judea become a free State?
12. To whom did it at last become subject?

THE NEW TESTAMENT.

LESSON XIX.

BIBLICAL GEOGRAPHY.

THE SEVENTH PERIOD.

From the Birth of Christ till his Ascension into Heaven.

Jesus was born in Bethlehem of Judea, when Herod was king, Augustus being emperor of the Romans. He was consecrated in the temple at Jerusalem when eight days old. He was taken from Bethlehem to Egypt to escape the jealousy of Herod, and after the return he was taken to Nazareth, where he spent his childhood.

At twelve years of age his parents took him to Jerusalem, where he was found disputing with the learned men. At thirty he came from Nazareth to the Jordan, where he was baptized, probably at Bethabara.

During his three years' ministry he often visited Jerusalem, occasionally passing through Samaria, on one occasion stopping at Sychar (the Shechem of the Old Testament). He performed miracles at Cana of Galilee, and at Capernaum, on the Sea of Tiberias. He preached his sermon on the Mount (probably on Tell Hattin), raised the widow's son at Nain, healed the demoniacs at Garada, fed the multitudes near Bethsaida, healed the daughter of a Syrophenician woman in the coast of Tyre and Sidon, was transfigured on Hermon or Tabor, raised Lazarus to life in Bethany, cured two blind men near Jericho, was arrested in the Garden of Gethsemane, and crucified on Calvary. After his resurrection he visited Emmaus, Lake Gennesaret, and Capernaum, and finally ascended to heaven from Olivet, near Bethany.

SUMMARY

I. COUNTRIES.		III. WATERS.
Bethabara,	Judea,	Dead Sea,
Egypt,	Phenecia,	Jordan,
Galilee,	Samaria,	Tiberias.
Gethsemane,	Syria.	
II. CITIES AND TOWNS.		IV. MOUNTAINS.
Bethany,	Jericho,	Calvary,
Bethsaida,	Nain,	Hermon,
Bethlehem,	Nazareth,	Olivet,
Cana,	Sidon,	Tabor,
Capernaum,	Sychar,	Tell Hattin.
Jerusalem,	Tyre.	

STUDENT'S SELF-TEST.

1. Give a short description of Palestine.
2. Locate Bethlehem, Cana, Capernaum, and Nazareth.
3. Give the peculiarities of the river Jordan.
4. Give the dimensions of the sea of Tiberias.
5. Describe the Dead Sea.
6. Locate Bethabara, Sidon, Tyre, and Nain.
7. Describe Mt. Hermon and Mt. Tabor.
8. What can you say about Gethsemane?
9. What can you say of Calvary?
10. Give the boundaries of Palestine in the time of Christ.
11. Give a short description of modern Jerusalem.
12. What can you say about Nazareth, the home of Jesus?

LESSON XX.

BIBLICAL GEOGRAPHY.

THE EIGHTH PERIOD.

From the Ascension of Christ to the Death of John.

Soon after the ascension of Christ Saul was converted to the Christian faith, whilst on his way to Damascus, whither he went to persecute the Christians. He was born in Tarsus, a city of Cilicia, in Asia Minor, and educated in Jerusalem. After his

conversion he spent some time in Arabia, visited Antioch in Syria, traveled through Asia Minor, visited Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe. On his third missionary tour he went to Phrygia and Galatia, from thence to Mysia and Troas. From Troas to Samothracia, Neapolis, and Philippi, where he and Silas were imprisoned, and the jailer converted. Thence he went to Thessalonica, Berea, Athens, Corinth, Ephesus, Jerusalem, and to Antioch again. On his third missionary tour Paul journeyed from Antioch through Asia Minor, to Macedonia and Greece, returning by Ephesus, Tyre, and Cesarea to Jerusalem.

After this he was imprisoned at Cesarea, and thence taken as a prisoner to Rome, going from Cesarea to Sidon, thence by Cyprus to Cilicia, Crete, Melita, Syracuse, Rhegium, Puteoli, Appi Forum, the "Three Taverns," to Rome.

During this PERIOD Peter and John, with others, are actively engaged in establishing the Church. John lived most of the time at Jerusalem, and in his later years at Ephesus. He was exiled to the Isle of Patmos, in the Ægean Sea, where, under divine inspiration, he wrote letters to the seven churches in Asia Minor: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. He finally died at Ephesus, about the year A. D. 100, aged nearly 100 years.

SUMMARY.

I. COUNTRIES.

Arabia,	Greece,
Asia Minor,	Macedonia,
Cilicia,	Melita,
Crete,	Patmos,
Cyprus,	Phrygia,
Galatia,	Pisidia,
	Spain.

II. CITIES AND TOWNS.

Antioch in Syria,	Berea,
	Cesarea,
Antioch in Pisidia,	Corinth,
	Damascus,
Athens,	Derbe,
Appi Forum,	Ephesus,

Iconium,	Rome,
Laodicea,	Samothracia,
Lystra,	Sardis,
Mysia,	Smyrna,
Neapolis,	Syracuse,
Perga,	Tarsus,
Pergamos,	Thyatira,
Philadelphia,	Thessalonica,
Philippi,	Three Taverns,
Puteoli,	Troas,
Rhegium,	Tyre.

III. WATERS.

Ægean Sea,
Mediterranean Sea.

STUDENT'S SELF-TEST.

1. Give a description of Damascus.
2. Give the provinces of Asia Minor.
3. Trace the *first* missionary journey of Paul.
4. Trace the *second* missionary journey of Paul.
5. Trace the *third* missionary journey of Paul.
6. Give a description of Ephesus, Corinth, and Thessalonica.
7. What can you say about Crete and Melita?
8. Describe the *Ægean* sea.
9. What do you know about Patmos?
10. Locate the seven Churches.
11. To what governments do the countries of this period belong now?
12. What can you say, briefly, about the conditions of Bible countries to-day?

LESSON XXI.

THE BIBLE OF DIVINE ORIGIN.

At the outset we take it for granted that there is a personal God, the Maker and Governor of the universe; that this God is above all, through all, and can act freely upon all His creatures. We also take for granted that God can make His nature and His will known to man; and that He can enable man to understand a revelation from Himself.

FIRST PROPOSITION. — CHRISTIANITY IS A SUPERNATURAL DIVINE REVELATION.

1. *Reason teaches us to hope that God will make known His will to man, or that it is probable that God will give man a Revelation of Himself.*
 - 1) Man needs such a revelation. He is a moral and religious being; he cannot live spiritually without God.
 - 2) Man is so constituted that he is capable of holding communion with God. But he is fallen, blind, helpless. All human history is proof that man cannot save himself.

3) Reason and nature teach that transgression of law must be punished. Neither reason, nature, nor human experience has found a way of escape from the punishment deserved by man.

4) Reason shows us God, the Father, to be infinite in knowledge, justice and love.

5) He knows the condition and need of man. His justice will lead Him to give light and salvation to his lost and blind creatures.

2. *The Moral and Redemptive Character of Christianity.*

The law revealed by the Word of God precisely meets man's need.

1) This law is perfect, pierces to the thoughts and intents of the heart, and emphasizes virtues.

2) Obedience to this law is required by Christianity.

3) To the obedient is promised glory, honor and eternal life.

4) It is a complete guide for thought and action in all circumstances.

But man's greatest need is salvation from sin. Christianity provides this in:—

a) The atonement made by our Lord Jesus Christ; which is sufficient for all, adapted to each, and offered to every soul.

b) The Holy Spirit to convict of sin, to regenerate, and sanctify.

NOTE.—The perfect adaptation of Christianity to supply all the moral and religious needs of all men, is evidence that it is from God. Not but God could have satisfied all of man's deepest needs. The harmony between man's needs and supply given him in Christianity, proves, conclusively, that one and the same Being made man and gave him the religion of Christ.

3. *Christianity was shown to be from God by Miracles.*

1) God can suspend the laws governing any part of the material or spiritual universe, and thus work a miracle. Man can recognize miracles. Human testimony confirms their occurrence.

2) The miracles of Christ were acts of mercy and benevolence.

3) The acts were performed in the most public manner, could readily be known, and were most readily scrutinized by acute and learned men, who were opponents of Christianity

4) There was never any failure in working them, or any claim of detection of fraud. Many traitors, as Judas, would have revealed the fraud if any had been practiced.

5) Christ's enemies had every means of disproving them.

6) The absence of any testimony to the contrary, from Jew or Gentile, is a silent admission of the genuineness of the miracles of Christ.

STUDENT'S SELF-TEST.

1. What do we take for granted?
2. From what is the first argument derived?
3. How does reason prove that man needs a revelation?
4. How does reason prove that God will supply man's need?
5. How does Christianity supply man's need?
6. What can you say of the atonement?
7. How does the adaptation of Christianity to all men prove it to be from God?
8. What is a miracle?
9. What was the character of Christ's miracles?
10. What can you say of their publicity?
11. Was there a way by which fraud could be detected?
12. What about silent admission?

LESSON XXII.

THE BIBLE OF DIVINE ORIGIN.

4. *Many Fulfilled Prophecies Establish the Divine Origin of Christianity.*

An authentic prophecy must be worthy of God; must have been uttered as a prophecy from the beginning; must have a definite meaning; must not, by suggestion, lead to its own fulfillment.

The following prophecies are already fulfilled:

- 1) *Jews.* Lev. 26: 33, 37-44; Deut. 28: 36, 37, 64; Jer. 15: 4; 16: 13; 24: 9; Hos. 19: 17.
- 2) *Tyre.* Isa. 23; Joel 3: 4-6; Ezek. 26: 28; Zech. 19: 8.

- 3) *Nineveh.* Nah. 1: 8, 9; 2: 8-13; 3: 17-19; Zeph 2: 13-15.
- 4) *Babylon.* Isa. chs. 13, 44 and 45; Jer. chs. 50 and 51.
- 5) *Chaldean, Medo-Persian, Grecian, and Roman empires.* Dan. 2: 31-45; 7: 17-20; chs. 8 and 9.
- 6) *Concerning Christ.* Gen. 3: 15; 12: 3; 49: 10; Isa. 7: 14; 9: 6, 7; 11: 1, 2; 42: 1-4; 53; Dan. 9: 26-27; Ps. 16: 10; Zech. 11: 12, 13; Hag. 2: 6-9; Micah 6: 2.
- 7) *Jerusalem destroyed.* Matt. 24; Mark 13; Luke 21.

Read the chapter on "The Fulfillment of Prophecies," in Text Book No. 7.

5. *The Character of Jesus is a Proof that Christianity is of God.*

- 1) The testimony of four men, Matthew, Mark, Luke, and John, agree as touching His character.
- 2) He is not like any other founder of a religion, or kingdom.
- 3) He is absolutely without sin.
- 4) He is perfect — no fault was found in Him. He had all the active virtues.
- 5) It was impossible for the writers of the Gospels to have invented such a character.
- 6) All men, even infidels, confess the perfection of the character of Jesus.
- 7) This perfect man, Jesus, bore witness to the divine origin of Christianity. As He was perfect His testimony must be true.

6. *The Fruitfulness of Christianity Proves it to be of God.*

- 1) It has transformed millions of souls. Thousands of the most vicious characters have been reformed by its influence.
- 2) This transforming power is seen in the nations of earth. Christianity is the forerunner of our civilization. What has transformed Europe and America? Whence comes science or general education? Hospitals, asylums, and all organized charities? The elevation of woman? Civil and religious liberty? The highest morality?

But the greatest fruit of Christianity is seen in its triumph over all opposition.

It was opposed by sin in every soul; by the Jews, among whom it arose; by Gentiles, who abominated the Jews; by

armies of idolatrous priests; by all the schools of philosophy; by persecution, legalized and strengthened by Roman law and armies.

It condemned all sin and all other religions.

It used as mean only testimony, appeal, argument and example.

Yet, against all foes, it found its way into Antioch, Corinth, Athens, Alexandria, and Rome. In seventy years it carried the Gospel through the civilized world. In three hundred years it conquered the Roman empire. Ever since it has controlled the world, despite the fact that *the mass of men are held subject to it against their natural inclinations.*

STUDENT'S SELF-TEST.

1. What is a prophecy?
2. What are the marks of a genuine prophecy?
3. Read the prophecies referred to in this lesson.
4. What is the argument from the fruits of Christianity?
5. What has Christianity done for nations?
6. What were the oppositions to Christianity?
7. Where did it first win its way?
8. What were its weapons?
9. What had it accomplished in seventy years?
10. What had it accomplished in three hundred years?
11. What can you say about the triumphs of Christianity to-day?
12. Have you read the chapter on "The Fulfillment of Prophecy?"



LESSON XXIII.

THE BIBLE OF DIVINE ORIGIN.

SECOND PROPOSITION.

The Scriptures of the Old and New Testaments Constitute all, and the Only Authentic and Genuine Records of Christianity.

How do we know that the books of the Bible record facts, and not fictions?

How do we know that they were written by their alleged authors, or, if as in the case of many Old Testament books, the authors are unknown, how do we know that these books were written in the age and country to which they are ascribed? In other words, how do we know they are GENUINE?

1. *Proofs of their Authenticity:*

1) The writers were intelligent, and their writings, which prove this, also evidence that they were moderate men, and not enthusiasts. That they were truthful is seen from their doctrines, lives, and martyrdom.

2) The writers of the Bible agree in minute particulars.

3) The Bible covers a period of four thousand years, and comes in contact with the history of surrounding nations, and makes many allusions to customs, manners, and places among these nations, and in every particular it is confirmed by profane history and oriental geography.

4) Many of the facts of Bible history are corroborated by such infidel historians as Josephus, Tacitus, and Pliny.

5) Many of its facts are confirmed by existing ruins, and monumental inscriptions.

2. *Christ Himself is a Witness to the Authenticity of the Old Testament.*

Read John 5: 39; Matt. 27: 53, 54; Mark 14: 49; Luke 24: 44-46.

The apostles are witnesses to the same. 2 Tim. 3: 15, 16, Acts 1: 16.

3. *We have the same Books in our Old Testament as were Authenticated by Christ and his Apostles.*

Proofs: 1) Ancient Mss. of the Jews, copied with superstitious care, contain the same.

2) The New Testament writers quote from the books of the Old Testament as we have them, and from these alone; these quotations number *over six hundred*.

3) The Septuagint, or the translation of the Old Testament into Greek, made at Alexandria 285 years B. C., contains every book which we put into our Old Testament.

4) Josephus gives the same books in his catalogue.

5) The early Christian writers testify to the canonicity of the same books.

Melita, A. D. 177; Origen, A. D. 230; Athanasius, A. D. 326; Jerome, A. D. 390, and Augustine, A. D. 395.

4. *The Genuineness and Canonicity of the Books of the New Testament are Proved.*

Proofs: The universal testimony of early Christians, that certain books were written by Apostles, or under their supervision, is conclusive proof that they are genuine and canonical.

The testimony of Irenæus, A. D. 140; Tertullian, A. D. 160; Clement of Alexandria, A. D. 150. (The churches of Lyons and Vienne show that the New Testament, as we have it, was received as God's word by the primitive Churches.) Justin Martyr, A. D. 100; Papias, bishop of Hieropolis, A. D. 150; Clement of Rome, who died A. D. 100; Ignatius, who suffered martyrdom, A. D. 107; and Polycarp, who suffered martyrdom, A. D. 166, all testify to the genuineness of these books.

The early Christian writers quote only as Scripture from the books in our canon.

NOTE.—In not less than one hundred and eighty ecclesiastical writers, whose works are still extant, are quotations from the New Testament introduced; and so numerous are they that from the works of those that flourished before the seventh century, the whole text of the New Testament might have been recovered, if the originals had been lost.

Read chapter on The Authenticity of the Scriptures, in Normal Text Book No. 7.

STUDENT'S SELF-TEST.

1. What is the meaning of authentic, genuine, and canonical?
2. How do you prove that the history in the Scriptures is authentic?
3. Give the argument from the character of the writers.
4. From minute agreements.
5. From profane history.
6. From ancient customs and geography.
7. From ruins and inscriptions.
8. What other proof can be given of the genuineness of the Old Testament?
9. What books have a right to appear in the New Testament?
10. How do you prove that they are authentic?
11. To what extent did early Christian writers quote them?
12. Have you read the chapter on The Authenticity of the Scriptures?

LESSON XXIV.

THE BIBLE OF DIVINE ORIGIN.

THIRD PROPOSITION.

The Scriptures were Given by Inspiration of God.

This inspiration is different from the Spirits' gracious influence, which enables the Christian to discern the truths made known in the Bible. This is the enjoyment of all Christians. Inspiration was confined to the writers of the Bible.

The inspiration of the Bible writers was not simply providential control. God raises up and qualifies all his workmen for the work he has to be done. But this gift of divine infallibility in teaching is something more.

NOTE.—By infallibility we mean without fault or mistake, not capable of making mistakes. Here it refers only to the recording of Bible truths. Inspiration was such an influence over the writers of the Bible that the Holy Spirit spake through them, and their words were the words of God.

Inspiration did not remove the personal characteristics of the writers of the Bible—their culture or want of culture, their habits of thought or feeling; as for example Moses, Isaiah, Amos, Paul, Peter, John, stand out in their writings in all their individuality.

1. *Proof of the Inspiration of all Scripture.*

1) Inspiration is absolutely necessary to secure exact truth. We do not think that the *ideas* of the Bible could have been infallibly conveyed, unless the *words* also had been given.

2) We have already proved that the writers of the Bible were *truthful* men. Whatever they claim must therefore be true. What do they claim?

The Old Testament writers claim inspiration:

Moses.—Deut. 31: 19, 22; 34: 10, Num. 16: 38, 39.

David.—2 Sam. 23: 2.

Most of them introduce their words by, "Thus saith the Lord," or, "The mouth of the Lord hath spoken it." Jer. 9: 12; 30: 4; Isaiah 8: 1; Micha 4: 4; Amos 3: 1; 1 Kings 21; 1 Chron. 17: 3.

3) Christ constantly quotes the Old Testament as inspired. Matt. 21: 13; 22: 43. He says, all the law must be fulfilled (Matt. 5: 18), all its predictions verified. In his temptation he said, "it is written," thrice. He appealed to it as supreme authority. Matt. 22: 29, 31 and 32.

2. *Proofs of the Inspiration of the New Testament.*

1) Christ promised the Apostles the gift of inspiration. Matt. 10: 19; Luke 12: 12; John 14: 26; 15: 26 and 27; Matt. 28: 19, 20. These promises must have been fulfilled.

2) The Apostles claimed inspiration.

(a) To have the Spirit, in fulfillment of the promises of Christ. Acts 2: 33; 4: 8; 13: 2-4; 15: 28; 21: 11; 1 Thess. 1: 15.

(b) To speak as the prophets of God. 1 Cor. 4: 1; 9: 17; 2 Cor. 5: 9; 1 Thess. 4: 8.

(c) To speak with authority. 1 Cor. 2: 13; 1 Thess. 2: 13; 1 John 4: 6; Gal. 1: 8, 9. They place their writings on an

equality with the Old Testament. 2 Pet. 3:16; 1 Thess. 5:27; Col. 4:16; Rev. 2:7.

3. *The Internal Proofs of the Inspiration of the Scriptures.*

1) After eighteen centuries of criticism, infidels can point to nothing in the Bible inconsistent with its claim to inspiration.

2) The sixty-six books of Scripture, written by over thirty writers, with every shade of Culture, during a period of over fifteen hundred years, are one, perfectly harmonious, and show a constant and organic growth. It must have been the work of one mind.

3) The moral and spiritual power of the Scriptures. The Bible is its own best evidence to its inspiration. Whoever will honestly, impartially and patiently study it, shall feel and know its divine inspiration and authority; and if he pray, shall in it find Jesus and be saved from unbelief and all other sins.

Read all the references given in this Lesson.

Read the chapter on the inspiration of the Scriptures, given in Text Book No. 7.

STUDENT'S SELF-TEST.

1. What is Inspiration?
2. Distinguish it from providential control.
3. What did inspiration do with the individual peculiarities of the writers?
4. How do you prove the truthfulness of the writers?
5. What is Christ's testimony to the inspiration of the Old Testament?
6. What is the claim of the Old Testament writers?
7. Prove that Christ promised the gift of inspiration.
8. Show how the Apostles claimed inspiration.
9. What is the first internal proof of the inspiration of Scripture?
10. The second?
11. The third?
12. Have you read the chapter on The Inspiration of the Scriptures?

LESSON XXV.

CHURCH HISTORY.

FIRST PERIOD.

From the Death of John the Evangelist till the Rise of Monachism.

I. THE SECOND CENTURY.

In the year 98 Trajan was made emperor of Rome.

In the year 100 John dies at Ephesus.

Symeon, the second bishop of Jerusalem, was denounced to Atticus, the President of Syria, by some Jewish sect, for being of the pasterity of the kings of Judah. This excited a jealousy on the part of the Roman government against him. He was imprisoned and tortured, which he endured with such fortitude as to call forth the admiration of his enemies; afterward he was crucified, at the age of 120 years. Clement also suffered martyrdom during the reign of Trajan.

In the year 107 a persecution was waged against the Christians, in which Ignatius suffered martyrdom.

In the year 117, Hadrian was made emperor of Rome.

He rebuilt Jerusalem, just 62 years after it was destroyed by Titus.

A great persecution was raging against the Church. Christians were massacred. Quadratus, bishop of Athens, A. D. 125, presents an apology or defence to the emperor, vindicating Christianity from the calumnies of its enemies, and explaining its true character.

Hadrian died at Baial, A. D. 138, and Antoninus Pius, whom Hadrian had adopted a short time before, became emperor.

Under his government the Christians enjoyed repose.

In the year 142 Valentinus teaches his doctrines at Rome.

In 144 Cerdon and Marcian teach their doctrines at Rome.

In 148 Justin Martyr's first Apology is sent to the Emperor.

In 152 Antoninus Pius proclaims an Edict in favor of Christians.

Marcus Aurelius, the celebrated stoic Philosopher, succeeded to the empire in the year 161.

In the year 165 Justin Martyr and Polycarp suffer martyrdom. The former was beheaded at Rome, the latter was burned in the amphitheatre at Smyrna.

In the year 168 Montanus begins his heresy.

In 178 Lucius, king of Great Britain, sends to Rome for Christian instruction.

Marcus Aurelius having died in the year 180, his son Commodus, then in his 19th year, was acknowledged as his successor.

During his reign the Christians were eased from persecution.

Commodus died in the year 192. He was succeeded by Pertinax and Julianus, whose reigns endured less than half a year. Upon the death of the latter, Septimius, Niger, and Albinus put forth their claims to the imperial diadem, the first of whom was proclaimed sole emperor in the year 193.

The heresy of Theodotus and Artemon, in the year 194, and of Praxeas-Tertullian in the year 198, were followed with an edict against Christianity in the year 202. This edict prohibited every subject of the empire, under the penalties of death and confiscation of property, from embracing the Jewish or Christian faith. Severe persecution raged for seven years.

II. THIRD CENTURY.

203. Origen succeeds Clement in the Catechetical school at Alexandria.

210. Defence of Minutius Felix.

211. Caracalla (Emperor).

217. Macrinus “

218. Elagabalus “

222. Alexander Severus (Emperor) — Toleration of Christians by Alexander Severus.

228. Origen ordained by Theoctistus.

- 231. Council of Iconium.
- 235. Maximinus (Emperor)—Sixth Persecution.
- 238. Maximus Balbinus (Emperor) — Gordian (Emperor) —
Tranquility under Gordian.
- 242. Heresy of Beryllus—Noetus.
- 244. Philip (Emperor) — Philip, sometimes called the first
Christian Emperor.
- 246. Conversion of Cyprian.

STUDENT'S SELF-TEST.

- 1. What led to the martyrdom of Symeon?
- 2. What other eminent men were martyred during the reign
of Trajan?
- 3. What was the nature of Quadratus' Apology sent to the
Emperor Hadrian?
- 4. Give the substance of the doctrines taught by Valentinus,
Cerdon and Marcion.
- 5. What can you say about Justin Martyr? What of Poly-
carp?
- 6. What were the heresies of Theodotus and Artemon? What
were those of Praxeas-Tertullian?
- 7. What was the edict of Septimius in the year 202?
- 8. What gave a rest, and increase to the Church during the
years 210-222?
- 9. What was the nature of the Council held at Iconium?
- 10. What was the character of Severus, and against whom did
he direct his persecutions?
- 11. Give an account of the heresy of Beryllus, bishop of
Bastra.
- 12. What can you say about Cyprian?



LESSON XXVI.

CHURCH HISTORY.

SECOND PERIOD.

From the Rise of Monachism till the Council at Nice.
A. D. 249-325.

I. THIRD CENTURY (*Continued*).

In the year 249 Philip fell in a mutiny of soldiers, and was succeeded by Decius Trajan.

The reign of Decius brought great trials to the Church.

Severe persecutions were directed against the bishops and clergy. Fabian, Bishop of Rome, was put to death. The Bishops of Alexandria, Carthage, and Neocæsarea, were obliged to conceal themselves for a time.

Paul of Thebes fled into the Egyptian deserts, and led there a solitary life for ninety years. His example was followed by many others, and a voluntary seclusion from secular affairs came to be inculcated as the perfection of piety. This was the rise of Monachism.

The Church at Rome was without a bishop for over a year. In 250 Cornelius was elected. This gave rise to the Novatian Schism.

Decius perished in an attack upon the Goths, in the year 251, and was succeeded in the empire by Gallus.

He continued the persecutions. Cornelius, Bishop of Rome, is banished and beheaded.

After a short reign Gallus was slain in the year 253. Æmilian, who succeeded him, held the empire only four months. He was succeeded by Valerian, who begun his reign with much favor toward Christianity.

After four years of peace a most bitter persecution broke out. In the year 257 Valerian issued an edict commanding all persons to adopt the religious ceremonies of Rome, prohibiting the

Christians from holding meetings, and ordering bishops and other teachers into exile.

In 254, when the Church had peace, a council was held at Carthage to consider the subject of infant baptism.

In 256 there arose a great controversy concerning the baptism by heretics.

In the year 257 the Sabelian heresy began.

Valerian was taken prisoner by Sapor, King of Persia, and flayed alive. His son Gallienus became emperor A. D. 260.

He allowed Christians full freedom. Dionysius was elected Bishop of Rome.

In the year 265 a council was held at Antioch to consider the teachings of Paul of Samasata, Bishop of Antioch.

Gallienus was slain in the year 268, and was succeeded by Claudius. He reigned but two years, and was succeeded by Aurelian in the year 270, who, after giving the Christians peace for four years, prepared to persecute them; but he was assassinated at Thrace in the year 275, before his edicts were published over the whole empire.

At his death an interregnum of six months ensued, and the succeeding emperors were Tacitus, Probus, and Carus, whose reigns were favorable to Christianity.

During the reign of Probus, Manicheism appeared in Europe.

In the year 284 Diocletian assumed the imperial throne.

At first the Christians were favored; they were received at court; the most favored servants of the emperor preferred the Christian faith.

In 296 the sect of the Hieracites was formed.

II. FOURTH CENTURY.

In the year 303 another persecution broke out against the Church. It was ordered that the churches and books of the Christians should be destroyed, and all their rights and privileges as Roman citizens be annulled.

In the year 305 Constantius was made emperor, and the following year he was succeeded by Constantine.

In the year 312 Constantine was converted.

In the year 319 Arianism arose.

The great council of Nice was held in the year 325. At this council the following subjects were discussed:

1. The Arian controversy.
2. The time of keeping Easter.
3. The Meletian Schism.

Three hundred and eighteen bishops were present and remained in session about two months.

STUDENT'S SELF-TEST.

1. What effect had the reign of Decius on the Church?
2. What was the commencement of Monachism?
3. What was the Novatian Schism?
4. What was the edict of Valerian?
5. What was the object of the council at Carthage?
6. What can you say about the Sabelian heresy?
7. For what purpose did a council meet at Antioch?
8. What can you say of Aurelian?
9. What were the Hieracites?
10. Who ordered the books of the Christians to be burned?
11. How was Constantine converted?
12. What were the discussions at the Council of Nice?

LESSON XXVII.

CHURCH HISTORY.

THE THIRD PERIOD.

From the Council at Nice till the Birth of Martin Luther.
A. D. 325-1483.

I. FIFTH CENTURY.

Valentian III., Emperor of the West.

449. The British Church overthrown by the Saxons.

II. SIXTH CENTURY.

The Heptarchy.

596. Augustin lands in the Isle of Thanet.

III. SEVENTH CENTURY.

669. Archbishop Theodore arrives in England.
 671. The Venerable Bede born.

IV. EIGHTH CENTURY.

734. The Venerable Bede dies.

V. ELEVENTH CENTURY.

William I.—Pope Gregory VII.

1073. Hildebrand, or Gregory VII., ascends the papal throne,
 and carries out the principles of the false Decretals.

VI. THIRTEENTH CENTURY.

Edward I.—Pope Gregory X.

1275. A statute passed for trying clerks charged with felony
 by the civil power.
 1279. The statute of Mortmain passed.

VII. FOURTEENTH CENTURY.

Edward II.—Pope John XXII.

1324. Wickliffe born.

Edward III.—Pope Clement VI.

1351. The statute of Provisors passed.
 1352. Parties suing in, or appealing to, the courts of the Pope
 made liable to the penalties of *præmunire*. The
 "Ploughman's Complaint" appeared.

Pope Innocent VI.

1356. Wickliffe publishes his first work. *The Last Age of
 the Church.*

Pope Gregory XI.

1377. Gregory XI. issues bulls against Wickliffe.

Richard II.—Papal Schism.

1380. Wickliffe puts forth his translation of the Bible.
 1384. Wickliffe dies.
 392. Parties procuring bulls, &c., from Rome, made liable to
 the penalties of *præmunire*.

VIII. FIFTEENTH CENTURY.

Henry IV.

1400. The law for burning heretics passed.
1401. Sautre, the first martyr to the principles of the Reformation, burnt in Smithfield.
1408. Wickliffe's Bible condemned by Convocation.

Henry V.

1416. Archbishop Chicheley's Constitutions framed.
1417. Lord Cobham burnt in St. Giles' fields.

Pope Martin V.

1418. Wickliffe's Bible condemned by Parliament.

Henry VI.—Pope Eugenius IV.

1439. The Pragmatic Sanction.

Pope Callixtus II.

1457. Reginald Pecock recants at Paul's cross.

Edward IV.—Pope Sixtus IV.

1471. Wolsey born.

Edward V.

1483. Martin Luther born.

STUDENT'S SELF-TEST.

1. Give the supposed origin of the British Church
2. Give the origin of the English Church.
3. What can you say about the Venerable Bede?
4. When was the title of Pope given to the Bishop of Rome?
5. What can you say of the Inquisition?
6. What can you say of Monks and Friars?
7. Who were the Waldenses and Albigenses?
8. What can you say about Wickliffe?
9. What about John Huss?
10. Who was the first Heretic burned in England?
11. What was the Pragmatic Sanction?
12. What can you say about Ecclesiastical abuses?

LESSON XXVIII.

CHURCH HISTORY.

FOURTH PERIOD.

From the Birth of Martin Luther till the Bible is set up in the Churches A. D. 1483-1541.

I. FIFTEENTH CENTURY (*Continued*).

1483. Martin Luther born.

II. SIXTEENTH CENTURY.

Henry VIII. — Pope Julius II.

1509. Henry VIII. ascends the throne, and marries his brother's widow, Catharine of Arragon.

Pope Leo X.

1513. Leo X. elected.

1515. The Abbott of Winchelcomb preaches in favor of the immunities of the clergy.

1516. The Concordat.

1517. Luther declaims against the sale of indulgences.

1520. Luther publishes his *Babylonish Captivity*, and is excommunicated by Pope Leo X.

1521. Henry VIII. writes against Luther — Luther condemned by the Diet of Worms.

Pope Clement VII.

1527. Application to Clement VII. for Henry's divorce.

1529. Origin of the term "Protestant," — Henry meets Cranmer.

1530. Confession of Augsburg — Wolsey dies — Universities declare against Henry's marriage.

1531. Submission of the clergy.

1532. Payment of annates to the pope abolished — Henry cited to Rome — Henry marries Anne Boleyn.

1533. Cranmer made archbishop — Queen Elizabeth born.

1534. Renunciation by Parliament of papal authority.— The king's supremacy established. — Election of bishops regulated.— Bilney's martyrdom.
1535. Execution of Fisher and More.— Visitation of monasteries.

Pope Paul III.

1536. Queen Catharine dies.— Queen Anne Boleyn is executed.— Henry marries Lady Jane Seymour. — The Act of Succession. — Dissolution of the lesser monasteries.— The "Ten Articles" of religion published.
1537. Demolition of Becket's Shrine.— Pilgrimage of Grace. — The "Institution" or "Bishops' Book," published. — Visitation of the larger monasteries.— King Edward born and the Queen dies.— Bonner made Bishop of London.
1539. Dissolution of the larger monasteries.— The Act of "Six Articles" passed.— Henry marries Anne of Cleves.
1540. Henry's marriage annulled.— Cromwell dies.— Barnes and others burnt in Smithfield.— Henry marries Catharine Howard.
1541. The Bible set up in Churches.

STUDENT'S SELF-TEST.

1. State the conduct of Henry VIII. upon the privileges of the clergy, and the result of it.
2. What was the custom of electing bishops before the time of Henry VIII. ?
3. Name the Pope at the accession of Henry VIII.
4. What is the character of Leo X. ?
5. What can you say about the sale of indulgences ?
6. Give a brief sketch of the life and work of Martin Luther ?
7. Why was Henry VIII. called "The Defender of the Faith ?
8. What can you say about the confession of Augsburg ?
9. What led Henry VIII. to shake off the papal yoke ?
10. When did the Parliament renounce papal authority ?
11. What was the "Bishops' Book" ?
12. What can you say about the Bible being set up in the Churches ?

LESSON XXIX.

CHURCH HISTORY.

FIFTH PERIOD.

*From the Time the Bible was set up in the Churches till
James I. Ascends the Throne, A. D. 1541-1603.*

- 1542. Queen Catharine Howard executed.
- 1543. The "Erudition," or "Kings Book," published.— Henry marries Catharine Parr.
- 1544. The "Six Articles" modified.—The Litany in English.
- 1545. The "King's Primer" published.— The Council of Trent.
- 1546. Luther dies—Anne Ayscough burnt.
- 1547. Edward VI. accedes to the throne.— A royal visitation ordered.—The first book of Homilies.—The Bible and Erasmus' Paraphrase set up in Churches. — Bonner and Gardiner committed. — Communion in both kinds restored. — Marriage of the clergy allowed.
- 1548. Order made in council for the removal of images from churches.— New Communion Office.— The first Book of Common Prayer.—Cranmer's Catechism.
- 1549. The Lady Mary refuses to use the English liturgy.—Joan of Kent burned.

Pope Julius III.

- 1550. The new Ordinal published.—Ridley made Bishop of London. — Hooper, Bishop of Gloucester. — Discussion about sacerdotal Vestments.—Removal of Altars.
- 1552. The second Book of Common Prayer.)

Mary.

- 1553. The forty-two articles of religion. — Queen Mary ascends to the throne.—Cranmer, Latimer, Ridley, and Hooper sent to prison.— King Edward's law about religion repealed.

1554. Mary married to Philip of Spain.—Lady Jane Grey and her husband executed.—Cranmer, Ridley and Latimer publicly dispute with the Romish party at Oxford.

Pope Paul IV.

1555. The Marian persecution begins.—Martyrdom of Rogers, Hooper, Taylor, Ferrar, Bradford, Ridley and Latimer.
1556. Martyrdom of Cranmer.—Disputes amongst the exiles at Frankfort.

Elizabeth.

1558. Queen Elizabeth accedes to the throne.
1559. Elizabeth crowned.—Parker consecrated Arch-bishop of Canterbury.

Pope Pius IV.

1562. Jewel's "Apology."—The thirty-nine articles of religion.

Pope Pius V.

RISE OF PURITANISM.

1572. Arch-bishop Grindal.
1583. Arch-bishop Whitgift.

STUDENT'S SELF-TEST.

1. What was the "King's Book"?
2. Who gave Henry VIII. the consolations of religion on his death-bed?
3. What was the "King's Primer"?
4. When was the marriage of the clergy allowed?
5. When was the reformed liturgy first used?
6. What can you say of the character of Cranmer?
7. What was the character of Jewel's "Apology"?
8. What gave rise to Puritanism?
9. Who was the leader of the puritan party in Cambridge in Elizabeth's reign?
10. By whom was the first English Presbytery organized?
11. What do you understand by "Prophesyings"?
12. What part did Arch-bishop Grindal take concerning them, and with what results?

LESSON XXX.

CHURCH HISTORY.

SIXTH PERIOD.

From the Ascension of James I. to the Throne till the Present.
A. D. 1603-1884.

James I.—Pope Clement VIII.

I. SEVENTEENTH CENTURY.

1603. James I. accedes to the throne.—Hampton Court Conference.

1604. Present Canons framed.—Arch-bishop Bancroft.

Pope Paul V.

1605. Gunpowder Plot.

1611. Authorized Version of the Bible published.

1619. Synod of Dart.

Charles I.—Pope Urban VIII.

1625. Charles I. accedes to the throne.

1641. Courts of Star Chamber and High Commission abolished.

1645. Arch-bishop Laud beheaded.

1649. Charles I. beheaded.

Cromwell.—Pope Innocent X.

1660. Arch-bishop Juxon.

1661. Fifth Monarchy men.—Savoy Conference.—Final Revision of the Liturgy.

II. EIGHTEENTH CENTURY.

1703. John Wesley born.

1739. The rise of Methodism.

III. NINETEENTH CENTURY.

1884. Present statistics of Christian denominations.

STUDENT'S SELF-TEST.

1. What was the occasion of Hampton Court Conference?
2. When and by whom were the present canons drawn up?
3. What can you say about the Gunpowder Plot?
4. Give an account of the translation of Authorized Version of the Bible.
5. Give an account of the Synod at Dart.
6. What was the "Book of Sports"?
7. What were "Fifth Monarchy Men"?
8. When was the final revision of the Liturgy made?
9. When was John Wesley born?
10. What gave the rise to Methodism?
11. What advance has the Church made during the present century? What is the membership of all Christian denominations?
12. How many missionaries are laboring among the heathens? How many converted heathens are members of the various denominations?

LESSON XXXI.
DOCTRINES OF THE BIBLE.

The Doctrines, or teachings of God's Word, constitute what we call theology — from *Theos*, God, and *Logos*, word or science — the science of God.

I. GOD AND HIS ATTRIBUTES.

1. God is the uncreated, eternal and infinite Spirit, the personal embodiment of all perfection, therefore, the Source and Originator of all things, and the Giver of all good. See Exodus 20: 2, 3; Jer. 10: 10; Rom. 11: 36.
2. In the unity of the Godhead there are three persons; the Father, the Son, and the Holy Spirit. See Matt. 3: 16, 17; Matt. 28: 19; and John 14: 16, 17.

3. The Natural attributes of God are:

- 1) Eternal.—Psalm 90: 1, 2; Rev. 1: 8.
- 2) Immutability.—Ex. 3: 14; James 1: 17.
- 3) Omnipresent.—Jer. 23: 24; Psalm 139: 7-10.
- 4) Omniscient.—Psalm 139: 1-14; Acts 15: 18.
- 5) All-wise.—Rom. 11: 33.
- 6) Omnipotent.—Psalm 114: 3; Psalm 135: 6; Matt. 19: 26.

4. The Moral attributes of God are:

- 1) Truthfulness.—John 7: 28; John 14: 6; Ps. 33: 4.
- 2) Righteousness.—Psalm 145: 17; Ps. 89: 14.
- 3) Holiness.—Psalm 99: 5; Rev. 4: 8.
- 4) Mercy.—Ex. 34: 6, 7; Luke 6: 36; James 5: 11.
- 5) Graciousness.—Neh. 9: 31; 2 Tim. 1: 9.
- 6) Long-sufferance.—Rom. 2: 4; Rom. 15: 5; 2 Peter 3: 9.
- 7) Goodness and Faithfulness.—Psalm 136: 1; 1 Cor. 1: 9; Lam. 4: 22, 23; 2 Thess. 3: 3; Heb. 10: 23.

Study the first and second sections of the Catechism of the Evangelical Association.

STUDENT'S SELF-TEST.

1. What is meant by Theology?
2. What is God?
3. How many persons in the unity of Godhead?
4. Name the Natural attributes of God.
5. Name the Moral attributes.
6. By what does the Bible designate the vital energy of all the attributes of God?
7. How did God create the world?
8. What do we call that activity of God by which all things consist?
9. What do you understand by the divine government of the world?
10. Why does God permit evil?
11. Wherein does the image of God in man consist?
12. Which are the principal parts of man's being?

LESSON XXXII.**DOCTRINES OF THE BIBLE.**

II. THE FALL AND REDEMPTION OF MAN.

1. Man was placed in this world free from error, evil, and sin.
2. He was in possession of true righteousness and holiness.
3. Through disobedience by the transgression of God's commandment he lost his holiness, and became possessed of sin.
4. The results of this were the darkening of the understanding, and forfeiture of original righteousness and ability to will and to do that which is good; and, on the contrary, a propensity to evil, or servitude under sin, or spiritual death.
5. This corruption of man's nature is called original, or hereditary sin.
6. Actual sin is the omission of that which is good, and which God has commanded, and the commission of that which he has forbidden.
7. The consequences of sin are temporal misery and eternal perdition.

Redemption is deliverance from sin, its effects and consequences, and man's reunion with God through Jesus Christ.

1. Redemption was determined in God from all eternity.
2. In its nature redemption is divinely perfect, and therefore the highest revelation of God.
3. Jesus, the Redeemer, is the only begotten, eternal Son of God, truly God, one with the Father and the Holy Ghost; and also truly man, therefore, the God-man; that is, true God and true Man in one person, eternally inseparate.

He was born of the Virgin Mary, possessed all the qualities and sensibilities of human nature, and at last suffered and died.

In His humanity He, as the divine and eternal Head of mankind, is the Representative of the entire race before God, and the compassionate Helper of all that come to Him.

4. To redeem man an atonement is necessary. For this purpose the God-man came. As man He was innocent and perfect in holiness, and by His perfect obedience fulfilled all righteousness; as God He stands above the majesty of the law, and as the God-man endured his sufferings for our sake and benefit.

It was only by the sacrificial death of the Head of the race that an atonement could be made for the sin of the world. This atonement has a divine value and rendered satisfaction to eternal justice, and by virtue of which God can be just and yet forgive sins.

5. By His resurrection Christ the Redeemer, and the redemption are divinely confirmed; besides it is the ground of our resurrection from the death of sin unto a life of righteousness, as well as the cause and pattern of the resurrection of our own bodies unto life everlasting.

Study the third and fourth sections of the Catechism of the Evangelical Association.

STUDENT'S SELF-TEST.

1. What was man's condition when he appeared in this world?
2. How was his condition changed?
3. What were the results of the fall?
4. What is original sin?
5. What are actual sins?
6. What are the consequences of sin?
7. What is meant by temporal misery?
8. What is the nature of redemption?
9. Who is Jesus, the Redeemer?
10. What is necessary to redeem man?
11. Who alone could make this atonement? Why He alone?
12. What confirms the redemption wrought out by Christ?

LESSON XXXIII.

DOCTRINES OF THE BIBLE.

III. THE HOLY SPIRIT.

1. The Scriptures teach that the Holy Spirit is the third Person in the Trinity; that he is co-equal with the Father and the Son.

2. The work of the Holy Spirit is to carry out the work of redemption by Jesus Christ in man, and all other objects embraced in the plan of redemption:

(1) *Convincing* of sin. John 16: 8; Acts 16: 14.

(2) Effecting *regeneration*, which is "the new birth of the soul in the image of Christ, whereby we become the children of God." John 3: 3-8; Titus 3: 5.

(3) Witness to *justification*, which "is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ." Rom. 5: 1; 1 Cor. 2: 12.

(4) Witnessing to *adoption* as children of God. Rom. 8: 14-17; Gal. 4: 6.

(5) Effecting *sanctification*, which is "that act of divine grace whereby we are made holy." Acts 15: 8, 9; 2 Thess. 2: 13; Heb. 9: 14; 1 Pet. 1: 2; 1 John 1: 7-9.

(6) *Teaching*. Exod. 31: 3; Luke 24: 49; John 14: 26; 15: 26, 16: 7-15; Acts 1: 8; 2 Pet. 1: 19-21.

(7) *Comforting*. John 14: 16-18; Acts 13: 52; 9: 31; Rom. 5: 5; Eph. 1: 13, 14; 1 John 3: 24.

(8) *Directing Church life and order*. Acts 10: 19, 20; 13: 2. Inspiring the Church in preaching, teaching, prayer, praise, reading the word, etc. John 20: 22; Acts 6: 3, 5; Zech. 12: 10; Matt. 10: 20; Rom. 8: 26, 27; Eph. 6: 18.

(9) *Producing Christian character and works* — fruit-bearing. Rom. 13: 10; 5: 5; 14: 17; Gal. 5: 22, 23; Eph. 5: 8, 9.

IV. THE CHURCH.

1. The Christian Church is the communion of all believers under Christ, their Head.

The visible Church is the assembly or communion of those who are baptized according to Christ's appointment, take part in the services of the Church, and hold the Word of God as the rule of their life.

The invisible Church is the communion of saints, or of all true children of God on earth and in heaven; including all who have not attained to a state of accountability.

The Church militant is the Church in toil and tribulation, and in conflict with sin.

The Church triumphant is the Church perfected in the kingdom of glory.

2. There were two sacraments instituted in the Church by Christ, as visible signs of the grace and spiritual blessings which God has promised, and for Christ's sake bestows.

(1) Baptism, signifying the washing away of, or purification from sin through the precious blood of Christ and our renewing by the Holy Spirit to become children of God.

(2) The Lord's Supper, whereby we commemorate the sufferings and death of our Lord Jesus Christ, and appropriate to ourselves the fruits of his atonement.

V. THE WAY OF SALVATION.

There are but two conditions of salvation:

1. *Repentance.* Repentance is a change of mind, or a sense of sin mingled with shame and grief, heartfelt sorrow, confession and hatred of it, an earnest effort as far as possible to amend all former misdoings, and an humble turning to God. Jer. 3: 13; Ps. 32: 5; Amos 5: 15; Isa. 1: 16-18.

2. *Faith.* An implicit confidence based upon the Word of God, that God for Christ's sake will pardon all our sins, graciously renew and adopt us as his children, and make us partakers of his heavenly gifts and of eternal happiness. Heb. 11: 1; Eph. 3: 12.

3. In answer to Faith the sinner is justified and regenerated.

(1) *Justification* is an act of God, by which, according to his free grace and for Christ's sake, he pardons all our sins and accepts us as righteous.

(2) *Regeneration* is a work of the triune God, which the Holy Spirit accomplishes in us by raising us up from the death of sin and making us partakers of the Divine nature and life.

A true and clear evidence of the pardon of sins, and of adoption as children of God, and a sure hope of eternal salvation, as well as filial love and joyful confidence toward God, hatred of sin, delight in God's service, and childlike submission to his will, are all comprehended in the state of regeneration.

4. Through faith in our Lord Jesus Christ the Christian has all sin eradicated, all evil affections and desires removed, and is enabled to make a perfect consecration of spirit, soul and body to the service and glory of God. This we call *sanctification*.

Study well the Fifth, Sixth and Seventh sections of the Catechism of the Evangelical Association.

STUDENT'S SELF-TEST.

1. What is meant by the Holy Spirit ?
2. What is the work of the Holy Spirit ?
3. How does He do this work ?
4. What is the Church ?
5. What is meant by *visible* and *invisible* Church ?
6. What is meant by *militant* and *triumphant* ?
7. What are the sacraments ?
8. What two conditions of salvation are given ?
9. What is Repentance ?
10. What is Faith ?
11. What is Justification ? Regeneration ?
12. What is Sanctification ?

LESSON XXXIV.

DOCTRINES OF THE BIBLE.

VI. THE CHRISTIAN LIFE.

The Christian's life of faith in Christ is manifested in good works, performed through love to God and to his glory.

1. The means for the promotion of Christian life are:

- 1) The Word of God.
- 2) Prayer.

Much has been said in these lessons about the Word of God, and its study. We need not repeat it here.

By prayer we mean calling upon God, or lifting up our hearts to God by addressing him and presenting to him our concerns.

Prayer should be offered with humble fervency and confidence as well as sincerity, and with deep reverence of heart, words and attitude.

For a complete outline of the duties and privileges of a Christian life, study well the Seventh section of the Catechism of the Evangelical Association.

VII. REWARDS AND PUNISHMENT.

I. Man with God Forever.

(1) The Christian is with God in *spiritual fellowship on earth*. Gen. 5: 24; 6: 9; Ps. 16: 8; Isa. 30: 21; Acts 9: 31; Heb. 11: 5; 1 John 1: 7.

(2) The Christian is with God in *spiritual fellowship until death*. Ps. 23: 3, 4; 45: 15; 73: 24; Isa. 58: 11; Acts 7: 59; 2 Tim. 4: 6-8.

May man fall from grace? Read 2 Chron. 15: 2; 1 Cor. 9: 27; Heb. 10: 26, 27, 38; 1 Tim. 1: 19.

How may this be prevented? Luke 22: 40; 1 Cor. 10: 12; 2 Tim. 4: 5; Heb. 3: 12-14; 1 Pet. 4: 7.

(3) The Christian is with God *immediately after death*. Isa. 25: 8, 9; Acts 7: 59; 2 Cor. 5: 8; Phil. 1: 23.

(4) The Christian will be with God *at the judgment*. Matt. 25: 34; Rom. 2: 5-7; 8: 17; Jude 14; Rev. 21: 7.

(5) The Christian will be with God *forever*. Ps. 16: 11; 17: 15; 36: 8; Matt. 13: 43; Col. 3: 4; 1 Pet. 1: 4; Rev. 22: 4, 5.

II. Man Without God.

(1) Without God as the *law* of his life. Num. 15: 30; Prov. 1: 24, 25; 14: 14; Rom. 1: 28.

(2) Without God as the *light* of his life. Gen. 6: 3; Isa. 63: 10; Hosea 4: 17; Eph. 4: 30.

(3) Without God as the *delight* of the future life. Isa. 5: 14; Matt. 13: 49, 50; 2 Thess. 1: 7-9; Gal. 5: 21; Rev. 22: 11; Heb. 10: 31; Matt. 25: 41; Rom. 2: 8, 9; Rev. 21: 8.

Study Section Nine in the Catechism of the Evangelical Association.

STUDENT'S SELF-TEST.

1. How is the Christian life manifested?
2. What are the means of promoting the Christian life?
3. What is prayer?
4. What are works of charity?
5. Give the Ten Commandments.
6. How does Christ sum up these commandments?
7. What is it to love God with all the heart?
8. What is it to love our neighbor as ourselves?
9. What is the reward of the righteous?
10. What is the punishment of the wicked?
11. Have you carefully studied the Catechism as directed?
12. Have you a good hope of eternal life through Christ?



LESSON XXXV.

HOW TO STUDY THE BIBLE.

I. HOW TO USE THE BIBLE.

1. Use it in the closet for spiritual profit.
2. Use it in the family as a means of instruction and strength.
3. Use it in the school as a preparation for life and godliness.
4. Use it in the study as the library of the Divine mind.
5. Use it every day.

"Seek ye out of the book of the Lord and read" Isa. 34: 16.

"The priest's lips should keep knowledge, and they should seek the law at his mouth." Mal. 2: 7.

"Search ye the Scriptures." John 5: 39; Prov. 2: 3-5.

"They searched the Scriptures daily." Acts 17: 11.

"Whoso *looketh* into the perfect law of liberty." James 1: 25.

"We all with open face, beholding as in a glass, the glory of the Lord." 2 Cor. 3: 18.

"Thy Word have I hid in my heart." Psalm. 109: 11.

The Bible so used will give:

1. Knowledge of the truth.
2. Strength of character.
3. Sweetness of life.
4. Degrees of skill in teaching.

II. THE SPIRIT IN WHICH TO USE THE BIBLE.

1. *Inquiringly, with Thoughtfulness.*—Ps. 27: 4.

Carefully distinguish between inquiry, before conscious discipleship to Christ, and inquiry after faith in Christ.

The first is investigation into the evidence upon which we are to receive Christ as the Son of God.

The second is to discover all the truth that is in Christ, and bringing it into use for personal life and practical work.

The one is preliminary to the other, but the second must be the teacher's in the study of the Bible for his work.

2. *Prayerfully—Reverentially—Humbly.*

This is the constant condition of discipleship in Christ. "To pray well is to study well."

3. *Habitually, in Faith and Dependence.*

Our faith, as disciples of Christ, tells us that there are *unseen* and *unused* resources in the Gospel ready for discovery and appropriation, therefore explore as for hid treasure. Acts 17: 11.

4. *Critically.*

What does it say? Whence came it? How did it come? Why did it come?

III. HAVE YOUR OWN BIBLE AND USE IT ONLY, AND HAVE TRUE METHODS OF USE.

This will promote familiarity in finding passages.

This will help the law of association to work freely.

This enables you to make your own commentary.

Have a class of kindred chapters, passages or subjects, to which the mind turns as the needle to the pole.

Make much use of comparing Scripture with Scripture.

Use plain passages to unlock more difficult ones.

As far as possible take in the whole range of passages and so get the rounded mind of God.

Study central words as well as central subjects and draw your own conclusions.

IV. USE THE BIBLE IN CONNECTION WITH OTHER HELPS.

The careful, persistent, devout, intense study of the Scriptures in all ages of the Church has produced a body of religious literature which can be purchased at a low price, and be found very helpful to all students of the Bible.

1. *A Concordance is needed.*

In a lesson mark such words as you wish to examine in the Concordance.

In the Concordance itself mark the word which you have examined.

In the Concordance also mark the texts, or portions of text's you wish to examine more carefully.

Carefully read together, for comparison, the passage itself and the parallel passages you find in the Concordance.

Note particularly which sacred writer makes use of a given word, and in what connection.

Note the different meanings and applications of the same word.

Find and examine synonymous words, and see what light they throw upon a particular lesson.

2. *Commentaries and Dictionaries are needed.*

The student should remember :

That they are but human helps, and do not possess divine authority.

That they are useful as the productions of scholars, skillful and pious men.

That they are of most value after independent, patient, and devout thought on the part of the student himself.

That it is helpful to condense the thoughts of such authorities, expressing them in the student's own language.

That conversation with others about the views of authorities is an admirable method of making their thoughts one's own.

STUDENT'S SELF-TEST.

1. In what five ways should you use the Bible ?
2. What four benefits will you receive from such a use of the Bible ?
3. What difference is there in Inquiring into the Bible ?
4. What in the constant condition of discipleship in Christ ?
5. What does our faith tell us about *unseen* and *unused* resources ?
6. What can you say of studying the Bible critically ?
7. What can you say about the benefits of having your own Bible, and using method in its study ?
8. How should you use your Concordance ?
9. How should you use other helps ?
10. Have you a Bible ?
11. Do you read it every day ?
12. Do you read it prayerfully ?]

LESSON XXXVI.

HOW TO STUDY A SUNDAY-SCHOOL LESSON.

I. INVESTIGATION AND ANALYSIS.

1. *The mastery of the words* by the use of a dictionary, is the first important step.

2. *Explore the lesson* in the light of what has preceded it.

3. *Inquire into the scope* of the lesson by the help of parallel passages, kindred subjects, and circumstances.

4. *Weigh the several important parts* of the lesson, and judge of their relative importance to the object in view.

Persons, or the Biography — Who wrote it; under what circumstances; for what purpose?

Places, or the Geography — Where?

Times, or the Chronology — When?

The Doctrine, or the Duties — What?

Illustrations.

The Principles, Motives, Aims — Why?

Explanations.

Perseverance in this exercise will wonderfully facilitate study.

II. RECONSTRUCTION OF THE LESSON FOR TEACHING.

Generally the Golden Text gives the main topic of the lesson.

Every well-selected lesson has at least one central or magnetic truth which attracts to it all the others.

To select this truth and cause the rest of the passage to illustrate and enforce it, is worthy all patience and prayer.

The teacher should carry a note-book and sketch down his thoughts, and incidents coming under his observation. In this way a vast fund will be gathered for use in the preparation of lessons.

After several days' thought, and searchings in spare moments, have been spent on the lesson, a

ROUGH SKETCH

should be made. The following on Psalm xix. will illustrate the plan:

Per.—Probably David. In open air? He was observer of nature, Psalm viii., civ.; but especially loved written word, Psalm cxix, etc.

Sc.—God's two Revelations — *older* and *newer*, *higher* and *lower*, *works* and *word*. What the one tells, and what the other. A poem mostly in parallel couplets.

P. P.—Psalm cxix.; Deuteronomy iv.; Matthew v. 17-19; 2 Timothy iii. 15; 1 Peter i. 23-25; 2, i. 19-21.

Exp.—Ver. 1. *Heavens* and *Firmament*. Heavenly bodies, and "expanse" in which they appear, Genesis i. 6 (margin), and 14-17.

Ver. 3. Italics spoil sense; take out "*where*."

Ver. 4. *Line*; teaching; corresponding with "*words*" in the next clause.

Ver. 5-6. See Lesson Compend, page 96, "*Circuit*."

Although we know better, still speak of sun's rising and setting; this is the scientific language of every day life; Bible for all time; must speak same language, not phraseology of particular scientific period, which would be a stumbling-block to most readers.

Ver. 7. Many sides to same thing; Word of God under different aspects.

Ver. 8. "*Eyes*." Conscience — the eye of soul — Matthew vi. 22, 23.

Ver. 9. "*Fear*." Still same subject — God's law; so called "because it is the object, cause, and rule of holy fear" (*Cruden*).

Ver. 13. "*The great transgression*." Probably open rebellion against Israel's king; treason under a theocracy.

Ver. "*Redeemer*." Name precious to believing *sinner* in every age.

Ill.—Ver. 5. "*Bridegroom.*" See Smith's Dictionary (Art. *Marriage*), page 330.

Doct.—Ver. 1. Creation teaches power and greatness of God.
Ver. 4. All can read language of nature.

Ver. 7-8. Influence of Word on character, fourfold.	$\left\{ \begin{array}{l} \text{Convert soul;} \\ \text{Make wise;} \\ \text{Rejoice heart;} \\ \text{Enlighten eyes;} \end{array} \right\}$
-----------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------

Ver. 10-11. Bible — *treasure, food, counsel, reward.*

Ver. 12-13. Best of men sinners. Sins of *ignorance, secret, willful.* Need of God's help to resist temptation — to conquer sin.

Ver. 14. Strive to please God in thought and word.
Bible reveals God as Redeemer.

This will form a good basis to work on during the balance of the week.

III. OTHER PLANS.

1. *First plan:*

Take:—The "*Title*" of the lesson, to connect with previous lessons, and bring it clearly before the mind.

The "*Topic*" of the lesson, to state in condensed form a great truth contained in it.

The "*Golden Text*" of the lesson, to express one of its great truths in Scripture language.

The "*Outline*" of the lesson, to aid in the mastery of all facts.

The "*Questions*," by which teachers and pupils may test their knowledge of these facts.

The "*Selected Verses*," which may easily be committed to memory.

The "*Lesson Hymn*," to fix in the mind by means of sacred poetry the great truths of the lesson.

2. *Second Plan:*—

1. Collect *Parallel passages.*

2. Consider *Difficult words and phrases.*

3. Classify *Persons and places.*

4. Examine *Allusions to time.*

5. Examine *Actions and expressions.*

6. Examine *Historic connections.*

7. Study *Peculiarities* [*Manners and Miracles*].
8. Study *Doctrines and Duties*.
9. Select *Principal truths to be taught*.
10. Fix upon *A plan of teaching*.
11. Fasten well *Title, Topic, Golden Text, etc.*
12. Finally, *Read the lesson devoutly*.

3. *Third Plan* :—

This is an old plan of four Ps, and four Ds.

1. P. P.—PARALLEL PASSAGES: a full record. Is the incident, parable, conversation, or discourse of the lesson, or anything like it, elsewhere given in the Scripture?

2. P.—PERSONS. (Who? Biographical.) Who wrote this lesson, and to whom? What persons are mentioned, and what do you know about them?

3. P.—PLACES. (Where? Topographical.) Where did these persons live? Places mentioned in the lesson? Size, distance, and direction from Jerusalem?

4. D.—DATES. (When? Chronological.) In what year did these things occur? Allusions to days, hours, seasons, etc.

5. D.—DOINGS. (What? Historical.) What did each person of the lesson do? Who had the most to do? Why?

6. D.—DOCTRINES. (What? Theological.) What truths about God, man, character, conduct, the future, and the present, are here taught?

7. D.—DUTIES. (What? Practical.) What duties for any one — for you — in any relation, are here taught?

STUDENT'S SELF-TEST.

1. What is the first important step in studying a Sunday-school lesson?
2. How should you explore the lesson?
3. What is meant by the scope of the lesson?
4. What are the important parts of a lesson?
5. How would you construct a lesson for teaching?
6. Make a rough sketch of next Sunday's lesson.
7. Give the first plan.
8. Give the second plan.

9. Give the third plan.
10. How much time do you give to the preparation of the lesson?
11. Do you prepare with the thought of winning souls for Christ?
12. Do you prepare, relying upon the Holy Spirit for help?

LESSON XXXVII.

HOW TO TEACH A SUNDAY-SCHOOL LESSON.

I. WHAT IS TEACHING IN THE SUNDAY-SCHOOL?

It is to feed, as a shepherd feeds the flock. — John 21: 15; Isa. 40: 11; Jer. 3: 15; 1 Pet. 5: 2.

It is to show how to exhibit in life the principles of Christianity. — Deut. 4: 10; Judges 13: 8; Rom. 2: 21; Luke 12: 12; Matt. 15: 9.

The Greek word for teaching is DIDASCO, a word expressing the co-operation of acting in a drama, exhibiting to the assembled people the lessons contained in the drama.

The teacher should give:

1. *Information*, describing the matter of the lesson in history, biography, geography etc., independent of the spiritual teaching.
2. *Instruction*, in such a way as to illuminate and enforce the central truth of the lesson upon the heart.

The teacher should intelligently understand, in every exercise in his class, whether he is imparting *information* merely, or giving *instruction* adapted to produce good results in the hearts of his pupils.

II. FOUR LAWS TO BE RECOGNIZED IN TEACHING.

The success of teaching lies in the observance of these rules.

1. *The mutual coöperation of scholar and teacher in the work.*

Hence the essential parts of question and answer.

A little difficulty is an incentive to effort.

Work, on the part of the scholar, is the encouragement to the teacher.

2. *The law of repetition, and appropriate exercise* of memory, attention, perception and affection, will develop strength of faculty and enlarge attainments in knowledge. "Here a little, there a little." "One truth fastened is better than ten truths forgotten."

3. *The Law of Individuality.*

Each scholar has much in common with the whole class, but something peculiar to himself. Clay, to be moulded; a sensitive plant, to be touched tenderly; a rough character to be smoothed — these you must study and give treatment as they need, you cannot apply to one the treatment appropriate to another.

4. *The Law of Feeling.*

This is the ruling power in childhood.

Feeling is awakened and controlled by objects, ideas, or ends proposed or presented to the mind.

Therefore, always present the true, the beautiful, and the good.

When feelings are awakened that are opposed to each other, the strongest one prevails; therefore, if it be evil, seek to withdraw from its exciting cause, and strongly present what will foster the weaker emotion.

Feeling, when left to be the motive power of the life, settles the *character of the disposition*. Disposition, like character, is a growth and an inheritance, hence the sacredness of the vocation of the parent and the teacher.

III. METHODS OF TEACHING.

Come to your class well prepared. Come to your class cheerful, clear-minded, self-possessed, and with well-directed aims and efforts interest the pupils.

Take the hard parts of the lesson and put them into simpler forms. Get the scholars to help you. Do not go farther than your class can follow.

Deal with the heart and conscience, and press the parts of the lesson that are adapted to the moral and spiritual nature.

The Seven Rules of Mr. Fitch.

1. Never teach what you do not quite understand.
2. Never tell a child what you can make the child tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word if an easy one will convey your meaning, and never use any word at all unless you are sure it has a meaning to convey.
5. Never begin an address or a lesson without a clear view of its end.
6. Never give an unnecessary command, nor one which you do not mean to be obeyed.
7. Never permit a child to remain in the class a minute without something to do and a motive for doing it.

IV. THE SPIRIT TO BE CHERISHED IN TEACHING.

The spirit we preserve in our work is more constant and subtle in its influence than our most purposeful efforts.

1. *Study to be Patient.*—"I am meek and lowly." Matt. 11: 29.

There is no public work so trying to, and whose success so much depends upon, patience as the work of teaching.

Be patient with the *dull*, the *trifling*, the *wicked*.

2. *Be persistently persevering.*

The possibilities in your class are worthy of it.

The character of your work demands it.

The honor of Christ deserves it.

3. *Let love for the welfare of souls animate you.*

This has power with God, and He gives power to you.

4. *Encourage your scholars whenever it is possible.* We all crave encouragement.

In receiving answers, take hold of even the faintest look in the right direction — make much of it, and turn it round to the light.

Always be respectful. Scholars have rights and they value them. All this tells in influence.

V. THE TEACHER'S PURPOSE.

1. I am put in charge and have accepted the trust of these immortal spirits at the very outset of their being.

2. I am to use my available time, talent and energy for their instruction in Bible truth.

3. I am to make this truth bear directly on their moral and spiritual life.

4. I must get into their hearts by means of these lessons.

5. I must keep their acceptance of Christ steadily in view.

6. I must watch their tempers, and discover the important elements in their character.

7. I must insinuate myself into their esteem by the power of sympathy with them.

Every teacher should seek, by divine help, to be able to train souls for heaven—should have the highest ideal, *Jesus Christ*.

STUDENT'S SELF-TEST.

1. What is it to teach in Sunday-school?
2. What is the original meaning of the word?
3. What should the teacher give in teaching?
4. What are the four laws to be recognized?
5. What do you understand by *coöperation*?
6. What by *repetition*?
7. What by *individuality*?
8. What by *feeling*?
9. Give the seven rules of Mr. Fitch.
10. What should be the spirit of the teacher?
11. Have you given your consent to the teacher's purpose?
12. Have you the salvation of souls as your object in teaching?



LESSON XXXVIII.

ILLUSTRATING THE LESSON.

I. WORD PICTURES.

The most successful teacher will appeal to the imagination of the pupil, employing the art of pictorial presentation by means of anecdotes, parallels, metaphors, and historical descriptions.

The Bible is full of illustrations, and contains a large amount of available material in the form of incidents, national history, and marvelous biography. It is a book of illustrations, rich, full, and incomparable.

The ability to use word picturing can be cultivated by every teacher. Practice, and study of the best masters of this art, will give facility.

The picturing should not be to amuse or entertain the scholars, but to instruct them.

It should be *real*.—

A true picture of the place.

A true picture of the building.

A true picture of the painting.

A true picture of the person.

A true picture of dress, or habits, or customs.

The teacher should get the scholars to help him in word-picturing. This will keep them occupied, and consequently interested.

Write out word-pictures of the following subjects:

1. Joseph making himself known to his brethren.
2. Elijah and the priests of Baal on Mount Carmel.
3. Jesus at the tomb of Lazarus.
4. Paul on Mars Hill.

II. BLACKBOARD OR SLATE PICTURES.

The pictures on the Blackboard or slate will draw the attention of the most inattentive.

Pictures seen make a much quicker impression on the heart and memory than those which are not seen.

No attempt should be made to display artistic skill.

Too much time should not be spent on a Blackboard lesson.

The best results arise from an outline exercise produced whilst teaching.

We give a very simple plan to illustrate this.

Draw on the Blackboard an outline like this :



The Bible is a hand-board pointing us in the right direction.

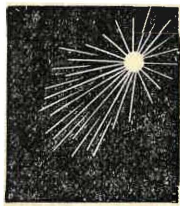
Then from the foot of the hand-board draw a straight line, thus :

and tell the audience that the Bible directs us in a straight path.

At the end of this straight line make the following outline :

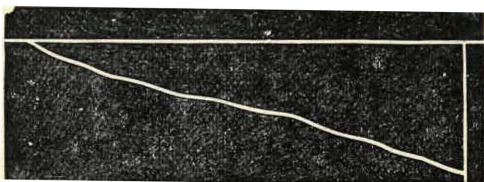


Then show how those who walk in the straight path, pointed out by the Bible, will have light in their pathway all the time until they reach heaven. To do this, draw a picture of the sun, like this:

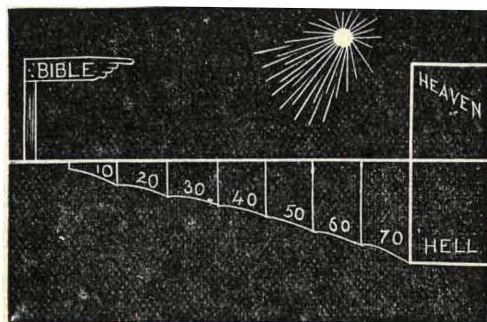


and place it in the upper right-hand corner of the board, with the rays shining down on the path.

Now go back to the hand-board and start a line out in this manner:



Be careful to make it crooked and running downwards. This will illustrate how the child's first steps in sin are not far from the straight path, but as he advances in life, over this crooked path, he gets farther away until at last he plunges into hell. To make this still more impressive, draw six straight vertical lines from the horizontal line down to the crooked line, and in the first space place the figure 10, and in the second space 20, and so on up to 70, the allotted time to men on earth. Your Blackboard will now appear thus:

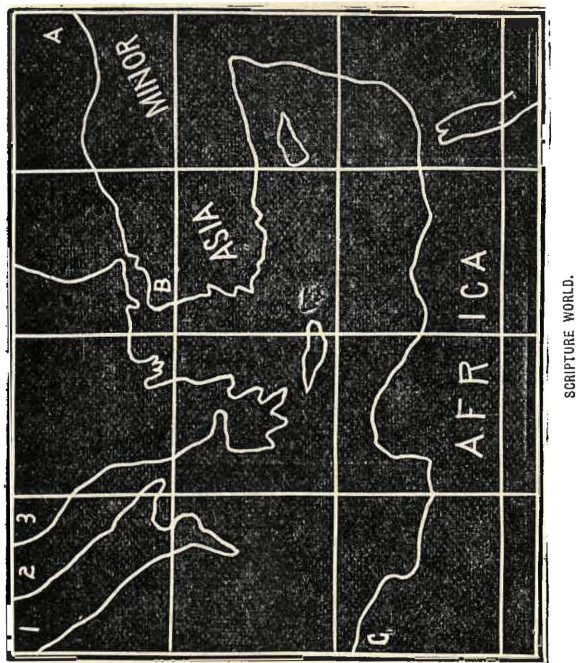


The time consumed on the above illustration need not be over ten minutes, and lessons will have been taught, and ideas grasped, that would have taken a much longer time without the use of the Blackboard. There are hundreds of facts that can be, by a little thought, made just as practical.

III. MAP DRAWING.

1. *Avoid fine map-drawing in Sunday-school.*
 2. *Do only such sketching as can be done easily and quickly.*
 3. Do not attempt to draw *coast-lines* with strict attention to details of a minute character; give these lines considerable freedom and dash. Accuracy is essential, but not accuracy in unimportant particulars.
 4. Most maps should be based on *guide- or construction-lines* of some kind. The simplest for all maps are squares or oblongs. These are easily made with accuracy, and by the use of either of them the shape, relative proportions and direction of coastlines may be correctly fixed.
 5. When deciding *how many squares* to use in sketching a map, the teacher should be guided by the peculiar shape of the country to be sketched. The squares should be made to fit, so that either at their corners or at the centres of their sides they shall cross the most prominent parts of the coast-line.
- ¹ In the map of the *Scripture World* the whole of the coast-line of Asia and Africa should be drawn without lifting the

pencil, and it should cross the *centre* of the side of a square every time except at the point *b*. Squares can be adjusted to fit the points of a map by using a frame with threads crossing it in both directions to represent the construction-lines. These threads can be moved so as to make the squares larger or



smaller; and the whole frame can be moved over the map to be drawn, so as to bring the prominent parts of the squares over the important features of the coast-line. It is only necessary then to substitute construction-lines for the threads, and the work of sketching is a very simple matter.

6. *The size of the map* may be decided by the size of the

squares. The number of squares should always remain the same.

7. Coast-lines, rivers, etc. should be drawn very faintly at first, until the correct positions have been fixed.

Instructions for Sketching the Scripture World.

1. Draw twelve squares, four long, three wide.

2. Draw the coast-line from *a* to *c* without lifting the pencil. This line crosses the *centre* of the side of a square in every case but at *b*.

3. Fill the north-western square with three irregular parallel lines from the points 1, 2 and 3, which divide the upper side into three equal parts. The point of Italy may then be easily completed.

4. The Grecian wedge can readily be fitted in between the parts already drawn, by a little practice.

In this way a map of the most irregular part of the earth's surface may be sketched with sufficient accuracy for all practical purposes in less than a minute. Having sketched the portion indicated, countries to the east may be added without further difficulty.

Instructions for Drawing Palestine.

1. Draw an oblong, length twice its width.

2. Mark the point 2 one-third of the length from the north-east corner, and 4 at the same distance from the south-west corner.

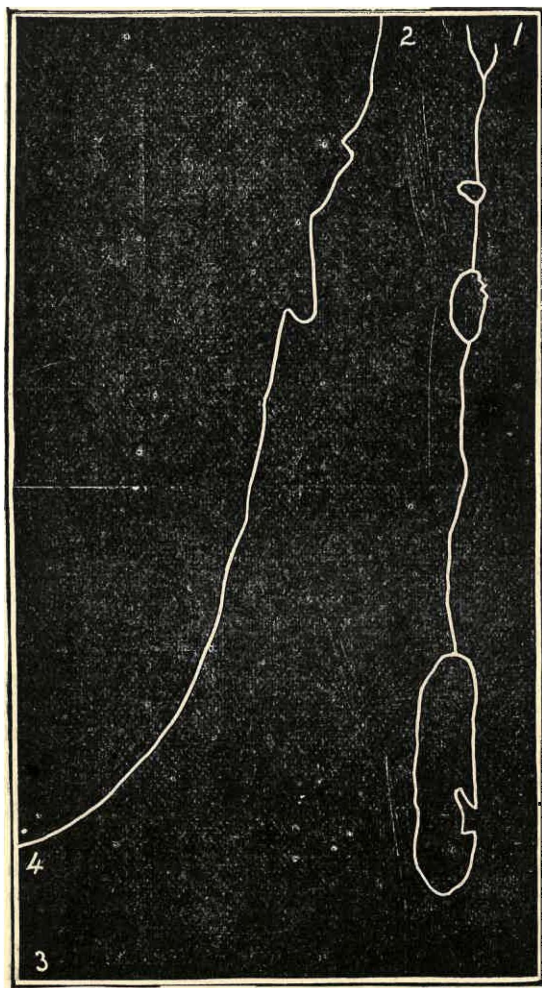
3. Draw the coast-line with a general direction from 2 to 3, and sweeping out to 4 at the bottom. The one prominent projection occurs when about a third of the line has been drawn.

4. Halfway between 1 and 2 commence a *faint* line, extending it straight down the map. This will give the general position of the Jordan and the seas.

5. Divide the length of this line into thirds.

The upper third point marks the lower end of the Sea of Galilee.

The lower third point marks the upper end of the Dead Sea.



PALESTINE,

STUDENT'S SELF-TEST.

1. To what does the most successful teacher appeal?
2. How can the ability to use word pictures be cultivated?
3. Why should the teacher get the scholar to help in picturing?
4. Have you written pictures on the subjects given?
5. Why use the Blackboard or slate?
6. Draw a design for a Blackboard.
7. What kind of maps should be drawn by the teacher?
8. What do you understand by construction-lines?
9. How can you make these lines?
10. Draw a map of the Scripture World according to this plan.
11. Draw a map of Palestine.
12. How can you enlarge or diminish the size of these maps?

LESSON XXXIX.

HOW TO SECURE STUDY AND ATTENTION.

I. THE NECESSITY OF STUDY OUT OF SCHOOL.

In the Sunday-school there is only time for a short recitation. There is no time for study. If the scholar has not studied the lesson during the week he will not be acquainted with the lesson.

The teacher should, therefore, endeavor to produce the desire in the scholar to study the Bible independently from Sunday-school instruction.

If the teacher can induce the scholar to study the lesson at home, he will throw a safeguard around the scholar to shield him from many temptations.

If the teacher can induce the scholar to study the lesson during the week, he will save that scholar from reading much that is unprofitable.

II. HOW CAN THE TEACHER INDUCE THE SCHOLAR TO STUDY THE LESSON AT HOME?

1. By carefully instructing the scholar what he should study—*e. g.* the title of the lesson, the Topic, the Golden Text, the memory verses, the parallel passages, the persons, places, dates, doings, doctrines. Carefully choose out of the lesson the things you desire studied, and distinctly announce beforehand to the class.

By carefully showing the scholars how to study these particular things, how to use their reference Bibles and concordance (practice with them in the class). Show them how to use the Bible Dictionary and maps, etc. Show them how to ask themselves the questions and discover for themselves the answers. Show them how to review their own work.

2. By awakening an interest in the lesson for the next Sabbath.

3. By so teaching and questioning that the scholar shall feel that he is expected to have his lesson.

4. By assigning a particular point in the lesson to each scholar to investigate and report upon.

5. Appeal to their higher nature.

To the love of knowledge. It is an axiom that the mind has an appetite for the proper kind of knowledge as certainly as the body has an appetite for the right kind of food.

God has endowed our scholars with curiosity, and has connected the acquisition of knowledge with the keenest delight.

To the love of improvement. We can safely inspire our pupils with holy ardor for advancement,

“So that each to-morrow
Finds them farther than to-day.”

To the love of approbation. Judicious praise is a right incentive and reward, and the desire for it is a commendable motive.

To the love of usefulness. No man liveth unto himself; no man dieth unto himself.

To the love of right-doing. There is a conscience in every

scholar, and if we can make each one *conscientious* in studying God's word, our end is reached.

III. HOW TO SECURE ATTENTION.

Attention is the voluntary fixing of the mind upon a subject, about which we desire to have more knowledge.

We cannot compel scholars to pay attention. We cannot secure it by scolding. We must win it.

There are but four things necessary to secure attention :

1. *The school-room.* This must have comfortable seats, and good ventilation.

2. *The scholar.* He must have confidence in the teacher's ability. He must have respect and love for the teacher. He must not be interrupted by anyone during the hour of recitation.

3. *The teacher.* He must be prepared. He must have enthusiasm in his work. He must adapt his instruction to the wants of his class. He must study the scholars separately and know the conditions, tastes, and needs of each. He must be full of tender sympathy and love for each one. He must have the Holy Spirit's help.

4. *The methods employed by the teacher :*

The elliptical plan of reading the lesson occasionally

The analytical plan of studying a lesson. Persons, parallel passages, places, dates, doings, doctrines, duties.

The use of illustrations — anecdotal and pictorial.

Low, concert responses in the class. Repetitions of the lessons, etc., by which all may be occupied at the same time.

Topical outlines; if prepared by the pupils themselves, all the better.

Variety in plans must be adopted.

Excite curiosity. Set the pupils to "wondering" what this or that may teach.

The particular method is not a matter of as much importance as the spirit with which the intelligent teacher holds his pupils to the current lesson.

Let us remember that every teacher has, or is likely to have,

a method of his own, and that he must teach in the manner in which he feels most at home.

The great thing we aim at in teaching in Sunday-schools is, to excite in our scholars a deep and personal interest in the divine truths through which their salvation is to be secured. Let us aim to do this one thing in the way in which our individual tastes, experiences, etc., justify.

STUDENT'S SELF-TEST.

1. Why is it necessary for the scholar to study at home?
2. What will the teacher accomplish should he induce the scholar to study at home?
3. What plan should the teacher take in the class to accomplish this?
4. By what means can the teacher appeal to the higher nature of the scholar?
5. What is attention?
6. What is necessary in the school-room to secure attention?
7. In the scholar?
8. In the teacher?
9. What *methods* should be employed?
10. What is meant by "elliptical" plan?
11. How can curiosity be used to help in securing attention?
12. What should be the great aim in teaching?

LESSON XL.

DIFFICULTIES—HOW TO OVERCOME THEM.

I. THE TEACHER OFTEN FINDS IT DIFFICULT TO GET THE SCHOLARS TO ANSWER HIS QUESTIONS.

Overcome this :

By making the questions clear and simple. Indistinct questions force scholars to guess at their answers or remain silent.

By easy questions get all the scholars to answer at once (not too loudly); thus overcome backwardness and timidity.

- By drawing out backward pupils by very easy questions.
- By not permitting the better scholars to do all the answering.
- Put most of your questions to those scholars who are least disposed to answer.
- By varying your style and method of questioning.
- By never trying to puzzle or confuse the scholar.
- By never making fun of any honest answer, even if it is wrong. Put the best construction on every answer.
- By praising every effort as well as success in answering.
- By inducing the scholar to prepare his lesson.
- By recalling again and again the facts you have taught.
- By being lively and brisk in questioning.

II. THE TEACHER SOMETIMES FINDS IT DIFFICULT TO INDUCE HIS SCHOLARS TO ASK QUESTIONS.

To overcome this :

Beware of doing all the thinking yourself, and leaving nothing for the scholar. Be suggestive rather than exhaustive.

Do not merely tell ; rather teach, draw out ; make your scholars think.

Induce your scholars to write out answers. Prepare on slips of paper questions and hand to each scholar to be answered in writing.

Assign to each scholar a part of the lesson on which to question you.

Beware of turning your class into a mere debating-club, but remember that the activity of your scholars' minds is a test of your success, and that you are not teaching well unless your scholars ask you a great many questions.

III. THE TEACHER FINDS IT DIFFICULT TO IMPRESS THE LESSON ON THE SCHOLARS.

Overcome this by :

Leaving generalities. Come to specific and practical points in your scholars' lives.

Teaching fewer things. Impress what you do teach.

Applying each point as it comes up.

Making the scholars apply the general teaching.

As a rule apply particular points to individuals privately

IV. TEACHERS OFTEN FIND THE TIME FOR THE LESSON TOO SHORT.

Overcome this by .

Not taking too much time on the introduction.

Teaching not preaching.

Avoiding digressions from the lesson.

Dwelling upon each point in the lesson so long only as its relative importance requires.

Losing no time with incorrect methods of hearing verses recited.

Remember that while you cannot inculcate all truth during the time of one lesson, you can in that short time incite your scholars to study all truth.

STUDENT'S SELF-TEST.

1. What eleven means can be used to overcome the first difficulty?
2. What five means to overcome the second?
3. What five means to overcome the third?
4. What five means to overcome the fourth?
6. Have you entered upon the work of teaching with the purpose of winning souls for Christ?
7. Have you given all to Jesus?
8. Have you studied carefully all the text-books of the Evangelical Normal Series?
9. Have you been profited by them?
10. Are you settled in your convictions that it is necessary to study much to be a successful teacher?
11. Have you determined, more than ever, to make the Word of God your daily study?
12. Are you sure that you cannot succeed without the help of the Holy Spirit?

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